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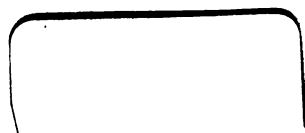
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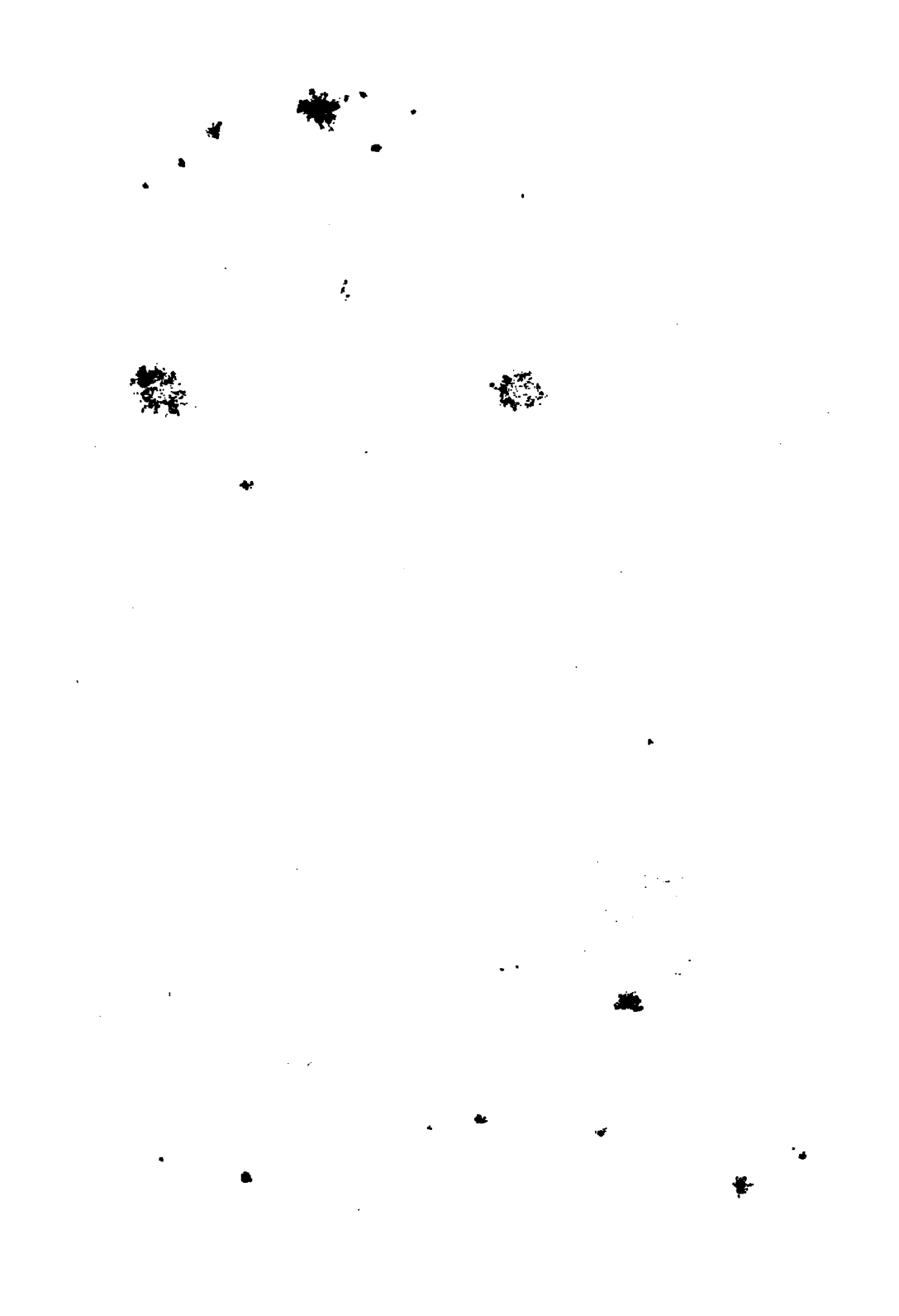
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T. MACCI PLAVTI
TRINVM MVS

WITH NOTES CRITICAL
AND EXEGETICAL

BY

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PREFACE.

The present edition of the *Trinummus* would not perhaps have appeared so soon but for the publication of Ritschl's new edition. It is true that, some three years ago, I had agreed to prepare for Messrs Deighton, Bell & Co. a complete edition of *Plautus* with English notes: but it was understood that so great a work as this naturally required much time and many preparations, though I might have previously collected much material bearing both upon the criticism and explanation of my author. I commenced with the *Trinummus* and indeed nearly finished a first sketch of the commentary, when I heard that Professor Ritschl was about to re-edit his *Plautus*. I now thought it advisable to wait until the appearance of his new edition, and after that time I again took up my work. Such as it is, and though I am well aware that it falls short of what it might be and ought to be, and what I myself should wish it to be, I now present it to my English friends.

Since the publication of my *Aulularia* (1866) various works have appeared which it was impossible to neglect. In the first place I would mention the second edition of Corssen's work on pronunciation to which I have always referred in my notes, the first being now entirely superseded and antiquated by the second. Ritschl himself inaugurated his second edition (if I may say so) by the first part of his *New Excursuses on Plautus*, in which — and that is by far the most important feature of it — he showed greater respect for the authority of the mss. and withdrew many of the changes he had formerly made in the text of the poet.¹⁾ But the principal

¹⁾ I may be permitted to quote my own words, written as for back as 1865. "The history of Ritschl's investigations seems to teach a lesson which will most likely be the basis for the labours of the coming time, viz. that *we gain and learn more and arrive at more stable results by means of a critical and conservative observation of single facts than by specious but unsound emendations of seeming irregularities.*" *Intro. to Aulul.*, p. LXIII.

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novelty of Ritschl's essay was the wholesale introduction of an ablative *d* into the metres of Plautus to avoid the annoyance caused to Ritschl by the occurrence of hiatus. This doctrine — which was, to say the least of it, highly surprising in a scholar like Ritschl who had hitherto been addicted to sweeping remedies, but had now all of a sudden been converted to adopt a somewhat homoeopathic panacea: a remedy, moreover, which was, if not as old as the hills, still nearly as old as Plautine criticism itself, but had been distinctly repudiated by him in his earlier stages, excepting of course the ablatives *med* and *ted* — this doctrine seems destined to play in Plautine criticism the part of the whilome apple of Eris. At least Ritschl's essay at once caused Th. Bergk to publish a rejoinder, entitled: *Auslautendes D im alten Latein; ein Beitrag zur lateinischen Grammatik*. Halle, 1870. In spite of the unnecessary acerbity of expression in which Bergk indulges, he seems to have shown that Ritschl certainly went too far in affixing his ablative *d* not only to nouns, adjectives and pronouns, but also to adverbs, prepositions and imperatives. In the same way, C. F. W. Müller, the author of a bulky volume on Plautine prosody written in the spirit, but without the genius, of Ritschl's chapters on prosody in the Prolegomena to the Trinummus, was roused by the contemptuous treatment he received at Ritschl's hands in the new edition of the Trinummus, to publish an elaborate collection of Addenda (*Nachträge*) to his first volume, in which he felicitously impugns Ritschl's innovations in the point of final *d*, and of such other supposed archaisms as *cubi*, *cundc* and a nom. plur. of the first declension in *as*. But all these scholars were, it may be supposed, more or less prejudiced against Ritschl's new doctrine from the very beginning, and even the occasional violence of their expressions is little calculated to produce a favourable impression upon impartial readers. The best refutation of Ritschl's new theories and which I confess to be quite satisfactory to my mind, is found in the very calm and candid statement given by Corssen in his new edition, vol. II p. 1005—1009. Corssen shows, by simple and incontrovertible numerical

statements, that in the conversational language of the time of Plautus and Ennius the final *D* of the ablative of nouns had quite disappeared, and that even as early as the first Punic war the said *d* has disappeared in many instances. Corssen concludes — "It is certain that a frequent introduction of an ablative *d* into the text of Plautus does not represent a faithful image of the pronunciation of ablative formations in the Plautine period, and that at present Latin Grammar should recognize only such instances of an ablative *d*, as rest on the authority of the mss. or inscriptions."

It should be added that the authority of the mss. does not favour the introduction of a final *d* in Plautus, except in the case of *med*, *ted* and perhaps *sed* (= *se*). In the prepositions *antid* and *postid* the original forms seem also to have maintained their ground somewhat longer than others, but *sed* ('without') *red* and *prod* appear only in compounds.

Concerning adverbs, we have in the famous *Senatus-consultum de Bacanalibus* the adverb *facilumed*, and to this we owe the introduction of a number of similar forms in Ritschl's new edition. But Corssen justly opposes this measure, II p. 469 sq., as Ritschl appears unable to allege a single passage in which an adverb ending in *d* is either warranted by the mss. or necessitated by the metre — except, perhaps, at v. 726 in the present play where *placided* would seem to avoid an inadmissible hiatus. But Ritschl's own emendation *placidule*, which he had proposed in his first edition, is too pleasing and too much in the true style of our poet, to be easily exchanged for an uncouth *placided*.

It remains to say a word on the hiatus. In general, I may state that the sweeping corrections proposed by C. F. W. Müller and the attempt made by Ritschl to obviate the hiatus by introducing a final *d*, after which there would still be left a number of refractory passages, have confirmed my former conviction as to the admissibility of hiatus in the *caesura* and when the line is divided among two or more speakers (Introd. to Aul. p. LX). But a new instance of hiatus should be added to those previously collected in my Introduction to the

VIII

not repeat *secus nobilis apud homines* from v. 828, but something seems to have been lost to this effect —

sémper mendicís modesti sñnt, *sed divitibus molesti*.

I would also add that the (anonymous) reviewer of Ritschl's *Trinummus* in E. von Leutsch's *Philologischer Anzeiger* III p. 314 (probably O. Seyffert) agrees with me in maintaining *possim* v. 42 against Ritschl, and that the same reviewer seems to be right in suspecting a 'dittography' in the two lines 763 and 764.

In all other respects I must abide by the book such as it is. In the present state of Plautine criticism it is unpleasant to reflect that scarcely any publication can escape the fate of malevolent criticism, as the tone adopted by our Plautine critics, great and small, is rapidly approaching the style of Gruter and Pareus: but there are some exceptions, and Professor *Studemund* whose researches on the Ambrosian palimpsest may be said to mark quite an epoch in the study of mss. and authors alike, is at the same time the most courteous adversary among the Plautine scholars of the present day.

Sed hoc únum consolátur me atque animúm meum,
quia quí nil aliud nísi quod sibi solí placet,
consúlit in alios, nugas nugacés agit.

HAMBURG, Christmas 1871.



T. MACCI PLAVTI

TRINVM MVSVS

GRAECA · THENSAVRVS · PHILEMONIS · ACTA · LVDIS
MEGALENSIBVS.



ARGUMENTVM.

Thensaúrum *clum* apstrusum ábiens peregre Chármides
remque ómnem amico Cállicli mandát suo.
istóc apsente mále rem perdit filius.
nam et aédis vendit: hás mercatur Cállicles.
virgo índotata sóror istius póscitur.
minus quó cum invidia eí det dotem Cállicles,
mandát qui dicat aúrum ferre se á patre.
ut vénit ad aedis, húnc deludit Chármides
senéx, ut rediit: quóús nubunt líberi.

5

The argumenta acrosticha of the Plautine comedies are most likely the productions of some grammarian of the seventh century V. C., as they bear in their prosody the impress of that period in which a great revival of archaic literature took place in connexion with the grammatical and critical study of the old language. This is, e. g., the opinion of O. Seyffert ('de bacchiacorum versuum usu Plautino' p. 48 where he says: 'argumenta acrosticha Plautinarum fabularum septimo saeculo non scripta esse non possunt'), while Ritschl (N. Exc. on Pl. I p. 122) appears to doubt this comparatively early origin of the acrostichs. Besides them, we possess also five other 'argumenta', in fifteen senarii each, which should no doubt be assigned to the second half of the second century after Christ: see Ritschl, Proll. p. CCCXVII.

1. *Thensaurus* is the constant spelling of the best mss. in Plau-

tus (see also v. 18.), and is also given by Ribbeck's two good mss. PR in Virg. Georg. IV 229: see his Ind. gramm. p. 434. See also my note on Ter. Eun. 10. *n* had in early Latin and in the popular pronunciation of all periods a tendency to creep in where it was not called for: so in *thensaurus* from *θησαυρός*, and *Megalensia* for *Μεγαλήσια* (the festival of the *μεγάλη μήνη*): see Corssen I p. 255. On the other hand, *n* was original in such words as *formonsus* and in the numerals in *ensumus* and in many other instances where we do not find it in the classical period (Corssen I 253 f.). See also *n*. on *odiossus* v. 37.

4. *et* in the sense of *etiam* is foreign to Plautus.

9. The repetition of *ut* is somewhat awkward, but no doubt due to the necessity of having the letter V at the beginning of v. 8.

PERSONAE.

LVXVRIA cum INOPIA PROLOGVS
MEGARONIDES SENEX
CALLICLES SENEX
LVSITELES ADVLESCENS
PHILTO SENEX
LESBONICVS ADVLESCENS
STASIMVS SERVOS
CHARMIDES SENEX
SVCOPHANTA
(CANTOR).

PROLOGVS.

LVXVRIA. INOPIA.

LV. Sequere hác me, gnata, ut múnus fungaris tuom.
 IN. sequór: sed finem fóre quem dicam néscio.
 LV. adést: em illaec sunt aédes: i intro núnciam.

Most of the prologues to the Plautine plays can be conclusively shown to belong to the end of the sixth century V. C. and to be due to a time in which the old comedies were revived on the Roman stage, the productive power of the living poets having failed. The only three prologues which seem to hold an exceptional position are those to the *Aulularia*, *Rudens* and *Trinummus*; but on the first, see my note in my edition, from which it will be seen that it must necessarily share the fate of the others. The prologue to the *Rudens* is, if nothing more, considerably interpolated; and it is not very probable that the above prologue should be genuine, the only exception among its fellows. It is, however, made with considerable skill, and especially the lines 18—21 would, if any reliance were to be placed on this whole kind of compositions, prove it to have been recited at the first performance of the play.

1. *fungi* is in Plautus frequently joined with the accusative, while Terence has it so always: see n. on *Ad.* 603. Cf.

below 354. *Men.* 223. In the same way *uti* (e. g. v. 827), and *frui*, and also *vesci* and *pōtiri* take the accusative in the old writers. Terence says *officium fungi* *Phorm.* 281.

2. *finem*, i. e. of my journey, of this expedition. — *finem fore quem dicam* is a somewhat lengthy expression instead of *qui sit finis*. So *Rud.* 611 sq., *nunc quam ad rem dicam hoc attinere somnium, Numquam hodie quivi ad coniecturam evadere*. See also *Ter. Phorm.* 659 sq.

3. For *em* see n. on *Aul.* 633. Ribbeck (on Latin particles, p. 29—31) gives many instances in which this archaic interjection appears at the beginning of a sentence and before a demonstrative pronoun. Being an interjection, *em* is as a rule not elided before a following vowel (*Ritschl, Opusc.* II 700). — *illae* and *haec* [i. e. *illae* † *ce* and *hae* † *ce*] are the almost constant forms of these two pronouns in the nominative plural of the feminine. — *nunciam* is in the comic poets a trisyllabic word, like *etiam* and *quoniam*: n. on *Ter. Andr.* 171. *iam nunc* (e. g. *Men. prol.* 43) is far more emphatic.

- nunc, néquis erret vóstrum, paucis in viam
 5 dedúcam, si quidem óperam dare promíttitis.
 nunc ígitur primum quae ego sim, et quae illaéc siet
 huc quae ábiit intro, dícam si animum advórtitis.
 prímum mihi Plautus nómen Luxúriae índidit:
 tum illánc mihi esse gnátam voluit Inopiam.
 10 sed éa quid huc intro ferit impulsú meo,

4. *erret*: lest you mistake us for more than we are and suppose us to be characters of the play itself. — *in viam deducere* is an expression chosen in agreement with the notion of *errare*, losing one's way.

5. *dare*, for *vos daturos esse*: the present infinitive is frequently found in the old writers after verbs of promising and hoping: see e. g. Ter. Andr. 238. 379 etc. and the other passages quoted in my index p. 480. Instances from Plautus might be given plentifully: Aul. 108, below v. 755, 965. Capt. 253. 362. 190, Rud. II 3, 45. Cist. II 2, 7 etc. in which it will be found that sometimes a subject is added to the infin., and sometimes omitted. This carelessness of Latin conversational language is analogous to the infinitives present and aorist after ἐπιτίθιν, ἐπισυνείσθαι and similar verbs in Plato: see my n. on Crito p. 53, 27 (p. 111), though Madvig (in the first volume of his *Adversaria*) is in favour of changing them into future infinitives, after the example of the Dutch critics, especially Cobet and Hirschig.

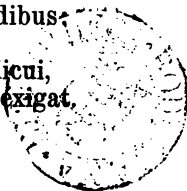
6. and 7. are considered superfluous by C. Dziatzko and Ritschl, and it should be confessed that they are superfluous after the two lines which precede, and

read like a 'dittographia' on them.

8. The mention of the name of *Plautus* here and v. 19 is at variance with the habit of Terence who in his prologues always styles himself merely *poeta* without introducing his name. It is doubtful whether we shall be justified in assuming this to be the uniform habit of the whole period, or should allow an exception in favour of Plautus. — *Luxúriae* is dat.: the comic writers have, as a rule, the dat. after *nomen addere*, *facere* and *indere*, except once at the end of a line Aul. 162, and once in Ter. Hec. prol. I at the beginning of a line. The line, Mil. glor. 86, Ἀλαῶν γαίῃς huic nomen est comoediae, belongs like the present to a prologue of non-Plautine origin.

10. According to the laws of Plautine prosody it is impossible to pronounce *introire* as one word and to sound the *o*, but Plautus seems to use it as two words (Ritschl, Proll. CLX.). In those cases where according to the ms. tradition, the *o* would have to be sounded, Ritschl proposes to write *introd.* I am, however, inclined to avoid this form (which is not supported by other evidence) by either admitting slight transpositions or in other instances assuming hiatus in the caesura.

- accípíte et date vocívas auris dum éloquor.
 aduléscens quidamst quí in hisce habitat aédbus:
 is rém paternam me ádiutrice pérdidit.
 quoniam éf, qui me aleret, níl video esse rélicui,
 15 dedi éf meam gnatam, quícum una aetatem exígat,
 sed de árgumento ne éxspectetis fábulæ:
 senés qui huc venient, í rem vobis áperient.
 huic graéce nomen ést Thensauro fábulæ:
 Philémo scripsit, Plaútus vortit bárbare:



11. *vocivos* is the form constantly used by Plautus and other archaic writers, instead of the later *vacuus*. See, above all, Munro's note on Lucr. I 520 where it is stated that the *a* in this word does not appear before the age of Domitian. The strongest proof, if any be necessary besides the authority of the mss., may be found in the pun in the *Casina* III 1 13 *ST. fac habeant linguam tuæ aedes. AL. quid ita? ST. quom veniam, vocent* (i. e. *vacent*); comp. in the same play, III 4, 6, *ut bene vocivas aedis fecisti mihi*. Hence also the jocular expression Pseud. I 5, 54, *fac sis vocivas aedis aurium*. (See also Ritschl, n. Exc. I p. 59 sq.)

14. *quoniam*, not 'because' but 'now that'; the conjunction is originally temporal, in accordance with its origin, it being = *quom iam*: in my note on Aul. 9 I compare the German *weil* (I might also have quoted Schiller, Piccolomini III 1, *das eisen muss Geschmiedet werden, weil es glüht*): I may now add the English *since* (i. e. originally *sithence*) which is still used both to denote time and cause. — *qui* is the old ablative = *quo* and *qua*, though it appears also for the plural *quibus*. — *aleret* stands in the dependent clause

after the historical present *video*, this being virtually the same as *vidi*. Geppert quotes Bacch. 290 *quoniam sentio quæ res gereretur, navem extemplo stativimus*. An even stronger deviation from the ordinary rule is Cic. pro Quintio 5, 18 *rogat ut curet quod dixisset*, where one might feel inclined to write *curaret*.

15. *dedi . . . quicum . . . exígat*: this use of the present in a final clause dependent on a historic tense is one of the careless constructions of the comic style, which may in many instances be due to the necessity of metre, e. g. Pseud. 786: *ut esset hic qui mortuis cenam coquat*. Mil. gl. 131 *dedi mercatori quoidam qui ad illum deferat, ut is huc veniret*. — *una* is Vollbehr's addition, the word being omitted in the mss. to the detriment of the metre. Ritschl compares Capt. 720, *quicum una a puero aetatem exegeram*. Comp. also Aul. 44.

17. *i* is the spelling of the palimpsest, which B changes into *ii*, a form utterly foreign to Plautus and the old language in general which knows only *ei* and *i*.

19. Nothing appears to be a stronger proof of the entire dependence of the early Roman

- 20 *nomén* Trinummo fécit. nunc hoc vós rogat
 ut líceat possidére hanc nomen fábulam.
tantúmst. valete: adéste cum siléntio.

literature than the fact of their own poets calling themselves and their countrymen *barbari* in the same way as a Greek would have done. There are many passages in Plautus (none in Terence) to attest this singular habit, none better known than the allusion to Naevius,

Mil. glor. 211 *nam os columnatum poetae esse in dauidi barbaro.*

20. *hoc* belongs to *nomen* in the next line.

22. *tantumst* 'thus much for this', καὶ ταῦτα μὲν οὖν τὰ τοιαῦτα, or *sed haec hactenus*, as Cicero would say. The same phrase recurs Cas. prol. 87. Merc. II 2, 12. Ter. Eun. 996.

ACTVS I.

MEGARONIDES.

Amicum castigare ob meritam noxiam
 innoēnest facinus, verum in aetate utile
 25 et conducibile. nam ego amicum hodiē meum
 concastigabo pro conmerita noxia:

ACT I. Sc. I. Megaronides having heard of the calumnies spread against his friend Callicles and not altogether disinclined to believe them, has resolved to upbraid and tax him with his ill demeanour.

23. *noxia* 'blame': cf. Ter. Phorm. 225 *ad defendendam noxiam*.

24. *immoene*, i. e. *immune*: comp. *moenia* (= *munia*, *munera*) below 687. Mil. gl. 228. Rud. 692, and *moenera* in Lucretius I 29. 32. V 1306. *oe* frequently replaces an older *oi* and later *u*: see Corssen I p. 703. (*poenire* for *punire* Cic. de rep. III 9, 15.) The adjective *munis* occurs Merc. prol. 105. *immoene facinus* is 'a thankless office', a task devoid of *munera*: 'vacans munere, aliquotiens pro improbo ponitur', are the words of the abridgment of Festus, p. 109, 23. — in *aetate* properly means 'in human life', in *aetate hominum*, Rud. IV 7, 9. Cf. below 462. See also n. on Aul. 43.

25. *conducibile* 'useful': Plautus is very fond of these adjectives in — *bilis*: below he has

utilis instead of the ordinary *utilis* (so also Mil. glor. 613 and in other places). Besides here and v. 36, he has *conducibilis* in five other places, but of other writers only the Auctor ad Herennium seems to use the word (II 43). — On account of *nam* both the Auctor ad Herennium II 23, 35 and Cicero in his treatise de inventione I 50, 95 (where he is merely copying the earlier work) accuse Plautus of a *vitiosa ratio* in the whole argument. But *nam* should not be taken in a strictly causal sense, or rather in order to understand it some intermediate thought should be supplied: 'to upbraid a friend is a thankless office. I am at present under the necessity of performing this task, for I am going to etc. On this 'connective' use of *nam* see n. on Aul. 27 and 595.

26. He purposely chooses here stronger expressions than in his first line: *concastigare* and *conmeritu noxia*. Comp. the analogous expression *commereri culpam* Aul. 711, Capt. 400, and see Ter. Haut. 83 with my note.

- invitus, ni id me invitet ut faciám fides. 5
 nam hic nímium morbus móres invasít bonos:
 ita pléríque omnis iám sunt intermórtui.
 30 sed dum illi aegrotant, ínterim morés mali
 quasi hérba inrígua súccrevere ubérrume:
 neque quícquam hic vile núnc est nisi morés mali. 10
 eorúm licet iam métere messem máxumam:
 nimióque hic pluris paúciorem grátiam

27. The jingle *invitus . . invitet* belongs to the many alliterations and assonances peculiar to the language of Plautus and which he no doubt took from popular speech. He abounds in happy and effective combinations of words of the same or similar sound: the present is all the better on account of the opposite meaning being made more prominent by the similarity of sound. Plautus has the same pun again, Rud. 811. — *invitus* sc. hoc facio [neque faciam], ni me invitet etc. Observe also the alliteration in *faciam fides*. In the next line we have directly *morbus mores*.

28. *hic*, i. e. here, which would no doubt be understood of Rome. Allusions to Rome and Roman laws and customs are of frequent occurrence in Plautus, notwithstanding the general Greek character of his plays. Terence avoids them. — *nimum* *invasit* 'has greatly tainted': *nimum* is δεινός, see below 34. 931. 1060 and other passages in which the tendency to exaggerate peculiar to conversational expressions is very conspicuous, collected in Ramsay's *Mostellaria* p. 234.

29. *omnis*: this form of the nominative plur. is here given by the best mss. [BCD], while the palimpsest reads *homines*.

Comp. below v. 212. 307. See for these forms in *-is* Munro's observations in the second edition of his *Lucretius*, p. 38, and numerous instances collected by Lachmann *Comm. Lucr.* p. 56 sqq. Instances from inscriptions are given by Corssen I 746 sq. — *plerique omnis πάντοιοι*: see n. on Ter. Andr. 55. (Haut. 830. Phorm. 172.) — *intermortuos* 'swooning away': from *intermorio*, a verb used by Cato, Pliny and Celsus, in which the preposition *inter* has the same power as in *internecare* (Pl. Amph. I 1, 35). The word occurs only here in Plautus.

31. *irriguos* 'well-watered' occurs only here in Plautus: comp. Hor. Sat. II 4, 16 *irriguo nihil est elutus horto*, where *hortus* is commonly explained = *herba*.

32. *vile* 'cheap': we are justified in seeing in this an allusion to the dearth which seems to have prevailed at Rome at the time of the first performance of the *Trinummus*; see below v. 484.

34 sq. We have here another allusion to circumstances of the time in which the play was first brought out. Both here and below, v. 1033, the poet complains of the increase of *ambitus*, the *pauciores* (of ὀλίγοι) being of course the aristocratic party. (See Ritschl, *Par.* p. 350.)

- 35 faciunt pars hominum quam id quo prosint pluribus.
ita vincunt illud conducibile gratiae,
quae in rebus multis opstant odiosaeque sunt
remorámque faciunt rei privatae et publicae.

15

35. *pars hominum faciunt*, a common construction κατὰ σύνθεσιν, the subject expressing plurality. Comp. e. g. Most. 114 *magna pars morem hunc induxerunt*. Truc. I 2, 12 *pars spectantium scitis*; both constructions are blended Capt. 229 *nam fere maxima hunc pars morem homines habent*, where *maxima pars homines* = plerique homines. — The mss. read *quod prosint* which was in the old editions changed to *quod prosit*, and considering how frequently an *n* creeps in where it is by no means wanted, it should be confessed that this correction was very easy, though it may also be owned that Ritschl's former emendation *quo prosint* has greater probability. This he has, however, recently cancelled by keeping *quod* and accounting for it as an old ablative sing., a form which he reproduces below, v. 807. But it may be justly doubted whether Plautus would use a form *quod* without being obliged to do so on metrical grounds. (C. F. W. Müller 'Nachträge' p. 31 defends the reading of the mss. by reminding us of the expressions *id*, *illud*, *nil prosum* and *noceo* : but it may be doubted whether this is applicable here.)

36. *gratiae* perhaps properly 'the various exertions of their influence' : but it should be ob-

served that Plautus is fond of using the plural of abstract nouns where the singular would be the rule in the classical period. See e. g. *opulentiae* below 490, *veteres parsimoniae* 1028, and other instances collected by Lorenz on Most. 345. The plural use of abstract nouns is subsequently one of the principal features of later Latin, and above all of the African style : see Bernhardt, *grundriss der röm. lit.* (4th ed.), p. 324.

37. *odiosus* is a genuine spelling here preserved by the palimpsest and warranted by the recurring spellings IMPE-RIOSVS and VERRVCOSSVS in the *fasti Capitolini* (Ritschl *Opusc.* II 715). The original form of this adjectival suffix being *ontio-* (Corssen I 62), it first became *onso-*, which passed into *osso-* by way of assimilation, and finally settled down to *oso-*, though even in Virgil and Horace the forms seem to fluctuate : see Corssen II 186, and Ribbeck's *Ind. gramm.* in the first vol. of his *Virgil*, p. 434.

38. *remora* is a word probably first formed by Plautus; he has it again Poen. IV 2, 106 (= 918 Geppert); Festus quotes it also from Lucilius, and writers of the silver period have it again. Ovid. *Met.* III 567 says *remoramen*.

CALLICLES. MEGARONIDES.

- CA. Larém corona nóstrum decorarí volo:
 40 uxór, venerare ut nóbis haec habitátio
 bona faústa felix fórtunataque évenat —
 teque út quam primum póssim videam emórtuam.
 ME. hic illést, senecta aetate qui factúst puer, 5
 qui admísit in se cúlpan castigábilem.
 45 adgrédíar hominem. CA. quóia hic vox prope mé sonat?
 ME. tui bénevolentis, sí ita's ut ego té volo:
 sín áliter es, inimíci atque iratí tibi.
 CA. o amíce, salve. ME. et tu édepol salve, Cállices. 10

Sc. II. 39. Callicles comes out of his newly bought house and at first gives his wife orders as to the festive decorations due to the *Lar* of the house. It was the custom to pay special respect to the *Lar* on any festive occasion or whenever an event took place in the family over whose welfare he was supposed to watch. In this way, a *Lar* is decorated with wreaths and flowers at a departure (Merc. 834 sq.) and on a return (Stich. 534), and even the miser Euclio buys an offering to his *Lar* on the approaching nuptials of his daughter: Aul. II 8, 15. In the present instance it was necessary to implore the favour and the blessing of the *Lar* on the change of dwelling.

41. *evenat* for *eveniat* is clearly due to metrical necessity: the same form occurs Mil. gl. 1010, Epid. II 2, 105, Curc. 39, Pompon. 35 and Enn. trag. 170; so also *advenat* Pseud. 130, *pervenat* Rud. 626, *pervenant* below 93, and *evenunt* Curc. 125.

42. Ritschl writes *possit* with Lambinus, instead of *possim* of the mss., which is however sufficiently defended by analogous passages which it would be

perverse to alter: see my n. on Aul. 119 and Ter. Andr. 861.

43. *senecta aetas*: see n. on Aul. 151. Plautus has the same expression Cas. II 3, 26. 43. and Merc. 985.

45. *quóius* is no doubt the genitive of the pronoun used as a possessive adjective, just as *meus tuos* and *suos* were originally genitives, or as in English *mine*, *thine*, *his*, *hers*, *its* are plainly genitives.

46. *benevolens* 'good friend' is frequently used as a subst. by Plautus: e. g. below 356. Most. 195 *amicum et benevolentem* (cf. also Pseud. 699), Pers. 650, below 1148. Ter. Phorm. 97. Compare also the substantival use of *nostro bene merenti* = *nostro benefactori*, Capt. 931. — *te*, sc. *esse*.

48. 49. The words *atque aequalis ut vales Megaronides* (which the mss. add after *salve*) are no doubt an interpolation, as may be seen by the hiatus after *salve*, by the awkward position of the name of *Megaronides*, and by the fact of the question as to his health being entirely disregarded by *Megaronides* who himself addresses the same question to Callicles.

- 50 valén? valuistin? CA. váleo, et valui réctius.
 ME. quid túa agit uxor? út valet? CA. plus quam égo volo.
 ME. bene hérclest illam tíbi valere et vívere.
 CA. credo hércle te gaudére, si quid míhi malist. 15
 ME. omníbus amicis, quód mihist, cupio ésse item.
 55 CA. eho tú, tua uxor quíd agit? ME. inmortalís est:
 vivít victuraquést. CA. bene hercle núntrias,
 deosque óro ut vitae tuaé superstes súppetat.
 ME. dum quídem hercle tecum núpta sit, sané velim. 20
 CA. vin cómmutemus? túam ego ducam et tú meam?
 60 faxo haúd tantillum déderis verborúm mihi.
 ME. nantum énim te credis quem ínprudéntem obrépseris.

50. *rectius* 'rather well': *recte* is said of health Persa IV 3, 34. Comp. also Hor. Ep. I 7, 3 *si me vivere vis recteque videre valentem*.

51. The derision of exacting and troublesome wives formed a fertile theme of jokes with the writers of the New Comedy, and in Plautus and Terence these have been reproduced with much zest. Especially Plautus' *Asinaria* and *Casina* contain pictures of wives wearing the breeches more than their husbands. — *plus*: Cicero says in the opposite sense, ad Att. IV 14, 1, *quod minus valuisses*.

54. On the accentuation of *omnibus* see n. on Aul. 137, and cf. below v. 75.

55. Comp. Philemon fragm. (p. 426 Mein.), ἀδανάτων ἐστὶ ξαλὸν ἀναγκαῖον γυνή.

57. The alliteration *superstes suppetat* renders the expression highly effective. *suppetit* means 'it is sufficient': so As. I 1, 42 *non suppetunt dictis data* 'his gifts are not sufficient in comparison with his words', i. e. are not proportionate to his words. See also Pseud. 108 *utinam, quae dicis, dictis facta suppetant*. The dative *vitae* is

dependent both on *superstes* and the verb: for the sense comp. also Persa 331, *ut mihi superent, suppetat, superstitet*.

58. For the scansion of *dum quídem hércle* see Intro. to the Aul. p. XLVI.

60. *faxo* 'I warrant you': the subjunctive in the dependent clause is in this sense not so frequent as the future in '': see n. on Ter. Ad. 847. — *haúd tantillum* 'not the very least bit': phrases like this are always on the part of the speaker accompanied by a gesture showing their real meaning. — *verba dare* 'cheat, deceive': n. on Aul. 62. — This line is perfectly natural in the mouth of Callicles, Megarionides having previously complained of his curst wife, v. 54.

61. I have adopted Geppert's excellent emendation of the reading given by A: *namque enim te (tu the other mss.) credo mi*: comp. Rud. V 3, 30 *eq. iam te ratu's Nantum hominem quem defrudares*. Ritschl reads *nempe enim tu, credo, me*, his changes being by no means easier than those admitted by Geppert, and the sense he obtains decidedly inferior in point.

- CA. ne tu hércle faxo haud néscias quam rem égeris.
 ME. habeás ut nanctu's: nóta mala res óptumast. 25
 nam ego núnc si ignotam cápiam, quíd agam nésciam.
 65 ME. edepól proinde ut diu vívitur, bene vívitur.
 sed hoc ánimum advorte atque aúfer ridiculária:
 nam ego dédita opera huc ád te venio CA. quíd venis?
 ME. malís te ut verbis múltis multum obiúrigem. 30
 CA. men? ME. númquis est hic álius praeter me átque te?
 70 CA. nemóst. ME. quid tu igitur rógitas, tene obiúrigem?

— *obrepere* is here and below 974 joined with the accusative, though in later Latin it always takes the dative: the Plautine construction is, however, imitated by the writer of the prol. to the *Poenulus*, 14, *tacitum te obrepet fames*. In the same way, Plautus has *occursare* with the acc., *Mil. glori.* 1047.

62. *fazo*: see v. 60. It is here added parenthetically without influencing the construction, *ne* ('indeed, to be sure') *tu hércle haud néscias* ('you would soon be aware') being the apodosis of the conditional sentence *si commutaverimus*, on which the whole conversation turns. — *ne tu hércle* is frequently found in the beginning of lines: see e.g. *Mil. glori.* 571. *Men.* 256. *As.* 412. In the same way we meet with *ne tu edepól* and *ne tu ecastor*: *Brix* on *Men.* 256.

63. *mala res* = *malum*: so again *Most.* 61, 867. *Pseud.* 770. It means 'punishment'. *Pareus* quotes *Liv. XXIII 3 notissimum quodque malum maxime tolerabile dicentes esse*.

64. *Ritschl* arranges the 6 last lines in the following manner: 59. 61. 63. 64. 62. 60.; but it is difficult to bring cogent reasons against the order given by the mss.

65. *Callicles* confirms his friend's experience according to

which 'the evil we know is best', and means that the wife one is accustomed to is perhaps the best to live with after all. He says 'just as one lives long together, one jogs on comfortably'. *proinde ut* 'just as': so below 659 and *Most.* 96. *Ritschl* says justly '*versus ad diurnitatem consuetudinis spectat*': but it should be added that the mss. agree in reading *ut bene vivitur, diu vivitur* which may, perhaps, mean 'just as one lives in harmony (with one's wife), one has a chance of living long'. The reading of the text is due to an emendation of *Acidalius*.

66. *auffer ridicularia* 'give over jesting': comp. *Aul.* 630 *auffer cavillam*, *Persa* 797 *iurgium hinc auferas*, *Ter. Phorm.* 857 *pollicitationes aufer*, and *Phaedr.* III 6, 8 *auffer frivolam insolentiam*. — *ridicularia* 'jokes' occurs also *As. II* 2, 64. *Truc.* III 2, 16.

68. *multum* is adverb: see n. on *Aul.* 124. — Plautus uses *iurigare* and *purigare* side by side with the common forms *iurgare* and *purgare*. These verbs belong to the same class of derivatives as *clarigare gnarigare fumigare fustigare levigare mitigare navigare remigare variegare*, enumerated by *Ritschl Opusc. II* 427. See also *Corssen II* 583.

- nisi tú me mihimet cénses dicturúm male.
 nam si in te aegrotant ártes antiquaé tuæ, 34
 75 omnibus amicis mórbum tu incutiés gravem,
 ut té videre audíreque aegroí sient.
 CA. qui in méntem venit tibi istaéc dicta dícere? 40
 ME. quia omnis bonos bonásque adcurare áddcet,
 suspícionem et cúlpan ut apse ségrent.

72. After this line the mss. add the following three lines:
 Sin immutare vis ingenium moribus,

Aut si demutant mores ingenium tuum,

Neque eos antiquos servas, ast captas novos

which were justly rejected by Ritschl. It will be understood at once that the first and second cannot exist side by side on account of the awkward repetition of the verb *mutare*, and the first is indeed omitted in the palimpsest: in the second it would be necessary to explain 'or if the bad morals of the period deprave your natural disposition' — but is this not saying the same as *aegrotant artes antiquae tuae*? In the third line, *ast* is contrary to the habit of Plautus, who has *at* in numerous places, but *ast* only Capt. III 5, 25 (where Brix, however, reads *at* — I do not know on what authority), and Merc. 246, and most likely we should write *at* there also. We may also add that *eos* seems to us extremely languid, and that the phrase *captare mores novos* would be unparalleled in Plautus.

75. *morbum* is said in reference to v. 72, Callicles being treated as one whose contact is infectious.

76. The infinitives are somewhat negligently added after

aegroti instead of *quom te videant audiantque*. Comp. Merc. 818 *defessus sum urbem totam pervenarier* (= pervenando); ib. 288 *non sum occupatus umquam amico operam dare*.

77. *qui* is the old ablative: 'how'. — *dicta dicere* is an instance of the 'figura etymologica' which is of such frequent occurrence in Plautus: see n. on Aul. 218.

78. For the scansion of *quia omnis* see Introd. to the Aul. XLIII. — *adcurare* is a verb peculiar to the comic writers; Cicero knows of it only the past part. *accuratus*.

79. Comp. Asin. IV 1, 29 *suspiciones omnes ab se segreget* i. e. she is to conduct herself so that no suspicion can attach to her. — *apse* is given by B and justly retained by Ritschl in his second edition: see the instances collected in my Introd. to the Aul. p. V, to which may be added *attria* in B below 152. *immanibus* in B Poen. V 2, 20, *immelina* B Epid. I 1, 22, instances quite analogous to *impruiatum* in the Lex agraria of a. 643, C. I. L. n. 200, 27: see also Ritschl, legis Rubriae pars superstes, p. 4. Of later mss. see Merkel, praef. Ov. Met. p. IX s. and in his vol. I p. XIII. *concollega* (i. e. cum collega) is the reading of the Medicean ms. of Cic. ad Fam. I 9, 25.

- 80 CA. non pótis utrumque fieri. ME. quapropter? CA. rogas? ne admittam culpam, ego meó sum promus pectori: suspiciost in pectore alienó sita. 45
nam núnc ego si te súrrupuisse súspicer
Ioví coronam dé capite ex Capitólio,

— In the present line, only the ms. C gives the spelling *suspicio*, while all the other mss. give a *c*, and v. 82 they agree in giving a *c*. Numerous other instances of the spelling with a *c* are collected by M. Haupt, *Hermes* IV p. 147, and the same is defended by Corssen. But as the best mss. fluctuate in this word, it might seem that the Romans themselves spelt it either way. (See n. on Aul. 598, which will be modified by the present observations.)

80. *potis* is in the old language also neuter in accordance with its origin from *potius* (so *satis* = *satiús*; *magis* = *magiús*): Corssen, *Krit. Beitr.* p. 551. *Vok. etc.* II 582. 600. Side by side with the neuter *potis* we find also *pote*: v. 352. Aul. 307. Later scribes frequently substituted *potest* in the place of *potis*: Ritschl, *Proll.* CXII.

81. *promus* is a kind of butler: *promi et cellarii* in Columella *de re rust.* XII 3, 9, and again ib. 4, 3 he gives *praecepta* as to the *diligentia cellarii* to this effect *castum esse continentemque oportere, quoniam totum in eo sit, ne contractentur pocula vel cibi nisi aut ab impube aut certe abstinentissimo rebus veneris*. . . *propter quod necessarium esse pueri vel virginis ministerium, per quos promantur quae usus postulaverit*. It appears, therefore, that the *promus* was a respectable servant and we accordingly find in Varro, *de re*

rust. I 16, 5, that he shares with the *vilicus* the privilege of leaving the farm without special permission. Comp. also Plaut. *Pseud.* 608, *condus promus sum, procurator peni*. *Callicles* means that he alone can manage his thoughts without any foreign advice. The dative *pectori* is a 'dat. commodi', which we find not rarely used by the comic poets in a free and easy manner: see below 204. Similarly we have Bacch. 652 sq. *habet multipotens pectus, ubiquomque usus siet, pectore promat suo*. For the sense of *pectus* see also below v. 90.

83. For the archaic form *surrupere* see my note on Aul. 39; to the quotations there given may be added Fleckeisen, *jahrh.* LX p. 252, and the materials collected by Schuchardt I 173 sq.

84. The expression was proverbial to denote a great and daring crime: comp. Men. 941 where Menaechnus infuriated by the (to him inexplicable) persistence of the old man, calls out: *at ego te sacram coronam surrupuisse Iovis scio*. On this passage W. A. Becker, *Ant. Plaut.* p. 30 says 'Verumne sacrilegium respexerit Plautus an audacissimum facinus significare voluerit, dubitari potest. Lambinus quidem adnotavit fecisse hoc Petilium quendam eumque ex eo dictum esse Capitulinum, quam fabulam nullo nomine firmatam qui secuti sunt editores commentariis suis inseruerunt. at vero Capitulinus

- 85 qui in cólumine astat súmmo: si id non féceris,
 atque íd tamen mihi lúbeat suspicárier:
 qui tu íd prohibere mé potes ne sús Spicer?
 sed istúc negoti cúpio scire quíd siet. 50
 ME. habén tu amicum aut fámiliarem quémpiam,
 90 quoi péctus sapiat? CA. édepol haud dicám dolo.
 sunt quós scio esse amícos, sunt quos sús Spicer:
 sed tu éx amicis cértis mi es certíssum. 54
 95 siquíd scis me fecísse inscite aut ínprobe,
 si id nó n me accusas, túte obiurgandú's. ME. scio,
 et si ália huc causa ad te ádveni, aequom póstulas. 60

ille, neútiqum a sacrilegio notatus, duobus paene saeculis post furti accusatus est: vide Hor. Sat. I 4, 94 sqq. atque eius Commentatorem Crucquianum'.

85. *qui* is an evident emendation by Scaliger and A. Becker (Ant. p. 40) instead of *quod* which is given by all the mss.: it being absurd to inform the Romans where the Capitol was situated, and moreover *astare* not being said of things, but only of persons. Plautus alludes to the statue of Jupiter as triumphator in the highest part of the Capitol, in which the god was crowned with a laurel-wreath: Becker l. l. — *columen* is a peculiar Plautine form instead of *culmen*: he has it also metaphorically Cas. III 2, 6 *senati columen*. — Observe *íd* here and in the next two lines, where the emphasis of the repetition will be easily perceived. (Ritschl considers v. 85 and 86 as interpolations, praef. p. XXXII, saying ironically 'nimirum dedita opera Romani edocendi fuerunt, quo in loco Capitolii sui statua illa Iovis conspiceretur'.)

88. *istuc negoti* 'that business of yours' which brings you here: v. 67.

90. *sapere* is 'to be wise', *sapienter sapere* Poen. III 2, 29. *pectus* = *ψέφες*: see above 81, and Bacch. 226 *hoc valebit pectus perfidia meum*. — *haud dolo* originally 'without any evil thought', without deceiving you. See below 480, Men. 228 and many other passages. It is the same as *sedulo* (= se, sine, dolo), for which see n. on Ter. Andr. 146.

92. 93. (*sunt quorum ingenia atque animos nequeo noscere, Ad amici partem an ad inimici perveniant*) are clearly an interpolation, as those whose friendly or hostile disposition towards himself he cannot discern, would not belong to his *amici*. There is little doubt that these two lines are only an amplification of the words *sunt quos suspicer* derived from an actor's copy.

95. *inscite*, so as to deserve blame, but no punishment: 'foolishly': n. on Ter. Hec. 740. *inscitia* is a bévue, Truc. IV 3, 71. *inprobe* is a stronger term.

97. *alia*, i. e. nisi ut te obiurgem: comp. 68. *aequom postulas* 'you say quite right' that I should be blameable if, under these circumstances, I did not candidly express my disapprobation of your conduct.

- CA. exspécto siquid dicas. ME. primumdum ómnium
male dicitatur tibi volgo in sermónibus.
- 100 turpilucricupidum té vocant civés tui.
tum autém sunt alii, quí te volturiúm vocant:
hostísne an civis cómedis, parvi péndere. 65
haec quom aúdio in te díci, discruciór miser.
- CA. est átque non est mi ín manu, Megarónides:
105 quin dicant, non est: mérito ut ne dicánt, id est.
ME. fuitne híc tibi amicus Chármides? CA. est ét fuit.
id ita ésse ut credas, rém tibi auctorém dabo. 70
nam póstquam hic eius rém confregit fílius
videtque ípse ad paupertátem prostratúm ésse se

98. *siquid*, εἴ τι, see below v. 148. — *primumdum* 'in the first place': *dum* is frequently found as an enclitic, especially after imperatives: *medum*, *adesdum* etc., and in adverbs of time, e. g. *interdum*, *dudum*, *viridum*, *nondum*. It is originally the accusative of *dius* (an old form for *dies*, cf. *noctu diuque*, *interdius*, n. on Aul. 72) and is, therefore, a compression of *dium*, meaning 'a while'. Corssen II 856.

99. in *sermonibus*, 'in the town-talk'.

100. *turpilucricupidus* is a Plautine word, no doubt to translate the Greek ἀσχροκεδής.

101. *volturius* 'a vulture' on account of his greediness and rapacity. Cic. in Pis. 16, 31 *appellatus est hic volturius illius provinciae, si dis placet, imperator*: a passage quoted by Charisius I p. 147 K. who cites also from a speech of M. Aemilius Scaurus contra Q. Caepionem *nefarius volturius, patriae parricida, and volturius rei publicae*. Plautus says similarly, Truc. II 3, 16, *quasi volturii triduo Prius praedivinant quo die esuri sient*. In the Captivi, 840, Ergasilus is called *volturius* on account of his voracity.

102. *comedis* from the subjunctive *edim* (v. 339). — *hostis* is etymologically the same as the German *gast* (English *guest*) and originally denotes 'a stranger', which in accordance with the warlike and encroaching character of the Romans passed into the meaning 'an enemy': a process reminding one of the theory that human life is a bellum omnium contra omnes. But in the old writers, the original meaning of *hostis* appears in many passages (e. g. here): see also Varro L. L. V 3 *hostis, nam tum eo verbo dicebant peregrinum*. See also Cic. Off. I 12, 37. Plautus says *hosticum domicilium* for 'foreign dwelling-place': Mil. gl. 450. See Corssen I 796 sq. (We may say 'friend or foe', though this is no exact translation of the expression used in the text.)

103. *discrucior*: see n. on Aul. 240. 'dis' pro 'valde', is an appropriate explanation of Charisius II p. 178 P. 198 K.

107. *auctorem* = *testem*. (A. Kiessling ingeniously conjectures *em* for *rem*.)

109. *videtque ipse* is satisfac-

- 110 suámque filiam ésse adultam vírginem,
 simul eius matrem, suámpte uxorem, mórtuam:
 quoniam hínc iturust ípsus in Seleúciam, 75
 mihi cómmendávit vírginem gnatám suam
 et rém suam omnem, et illúm corruptum filium.
 115 haec, sí mi inimicus éssset, credo, haud créderet.
 ME. quid tu ádulescentem, quem ésse corruptúm vides,
 qui tuaé mandatus ést fide et fidúciae, 80
 quín eúm restituis? quín ad frugem cónrigis?

torily accounted for by the examples collected Introd. to the Aul. p. XXXIV sq. and defended also by C. F. W. Müller, on Plautine Prosody, p. 151. Ritschl writes *pauperiem* in imitation of Stich. 176, but there is no necessity for this change. — *prostratum* is an excellent emendation by Bergk instead of *protractum* of the mss., which seems rather an affected expression: *prosternere* is 'to bring down low'; cf. Cic. Cluent. 6, *perfregit ac prostravit omnia cupiditate ac furore*, which is also significant for our passage on comparing Cicero's *perfregit* with *confregit* in the preceding line.

111. *suampte* is Ritschl's emendation, the mss. reading *suamque*. The *mater* and *uxor* are one and the same person, and it seems scarcely possible to explain *que* on the assumption of its being used for the Greek *δέ* in such a sentence as Brix quotes from Herod. VII 10, *πατρὶ τῷ σῶν, ἀδελφῶ δὲ ξυῶ Δαρτίῳ ἡγόρευον*. (Ritschl suspects also that the original reading may have been *suam uxorem*: for which form see on v. 800.)

112. *quoniam*: see n. on v. 14 above. — in *Seleuciam*: meaning the province or country called *Σελεύκις* by the Greeks, comp. *Persia*, for *Περσίς*. See below

845, where *Seleucia* is mentioned together with undoubted names of countries, *Macedonia*, *Asia*, and *Arabia*. The Greek name of the town is *Σελεύχεια*, and if the Latin be derived direct from this, we have here an instance of the shortening of an unaccented long syllable, though even accented long syllables are in Latin shortened in this way, e. g. *πλατεῖα* *platēa*, *γυναικεῖον* *gynaecēum*, *βαλανεῖον* *bal(i)nēum*, *χορεῖα* *chorēa*. See n. on Aul. 404.

114. *corruptus* is the archaic form of the participle, cf. *corruptor*, below 240. In Plautus the nasal was all the more required in this form as *corruptus* might also be the participle of *corruptio* (see v. 83).

115. *credo* 'I throw', is frequently used without direct influence upon the construction; e. g. Merc. 207 *credo, non credet pater*.

117. For the dative *fide* (v. 129) see n. on Aul. 607. Ter. Andr. 296. Enn. 886. 898.

118. *quín eúm* is slightly irregular after *quid adulescentem* of v. 116: but such sudden changes in the construction are due to the affect of the speaker. Comp. e. g. Men. 853 sq. *nunc hunc inpurissimum, Barbatum tremulum Tithonum, qui chriet*

- ei rei operam dare te fuerat aliquanto aequius,
 120 siqui probiorem facere posses, non uti
 in eandem tute accederes infamiam
 malumque ut eius cum tuo miscerés malo. 85
 CA. quid feci? ME. quod homo nequam. CA. non istuc meumst.
 ME. emistin de adulescente hasce aedis? quid taces?
 C 125 ubi nunc tute habitas. TA. émi atque argentum dedi
 [minás quadraginta, ádulescenti ipsi in manum].
 ME. dedisti argentum? CA. factum, neque facti piget. 90
 ME. edepól fide adulescentem mandatúm malae.
 dedistíne hoc facto ei gládium qui se occíderet?

*Cucino patre, Ita mihi imperas, ut ego huius membra atque ossa atque artua Conminuam. — restituere and corrigere are joined in the same way by Cic. Div. II 46 illudne dubium est quin multi, cum ita nati essent ut quaedam contra naturam depravata haberent, restituerentur et corrigerentur ab natura aut arte aut medicina. — ad frugem, i. e. ita ut frugi (γενερός, n. on Aul. 579) fiat. Brix appropriately quotes Bacch. 1085, *ecquid eum mi ad virtutem aut ad frugem opera sua compulerit*. See also below, v. 270.*

119. *rei* is monosyllabic, = *re* (v. 117), and hence totally elided. Perhaps it would even be advisable to write so. The *res* in question is expressed in the next sentence.

120. *siqui εἰπὼς* or *εἰ πη*: *qui* being the old ablative, for which see above, v. 14.

121. 'You should not have become a sharer of the infamy attaching to the young man by helping him in his evil courses.'

122. *malum* = culpa, is said with special reference to v. 99.

123. *meumst* 'my manner.' cf. Mil. gl. 1363 *non est meum*. See

also below, v. 445. 631. *istuc* 'the charge put forward by you.'

124. *ubi nunc tute habitas* is an additional explanation of *hasce* in the preceding line.

126. 'Totum versum, quamquam per se bonum, tamen ipsius Plauti non esse fabulae versus 403 persuadet.' *Ritschl*, though this is by no means cogent: yet there is no reason why Callicles should so emphatically add *adulescenti ipsi in manum*.

127. The mss. give here *dedistin* 'huc inlatum e v. 129,' as *Ritschl* justly says. *Megarionides* merely repeats the expression of Callicles v. 125 *dedi*, and a sign of exclamation would perhaps be more appropriate than a note of interrogation. This is another reason why v. 126 is probably the addition of an interpolator. — *factum* without *est*, see below 429, and comp. Bacch. 295, *sapienter factum a vobis*, Pseud. 361 *factum optime*, and ib. 1099 *bene hercle factum* (*Ritschl*, Opusc. II 609.)

129. 'Veteribus in *facti* vocabulo singulari numero posito nullam subiecti variationem admittere placuit. itaque Plautus scripsit in Epidico I 2, 6 *qui*

- 130 quid sécus est aut quid interest dare te in manus
argéntum amanti homini ádulescenti, animi inpoti,
qui exaédificaret suam incohata[m] ignáviám?

invident, omnis inimicos mi istoc facto (= meo facto) *repperi*: item in Truculento II 3, 22 *post factum plector*, videlicet meum, non alienum. in persona secunda *Hem istoc me facto tibi devinxisti*, Asin. V 1, 21. in persona tertia, in eadem fabula V 2, 12' etc. Lachmann on Lucr. p. 63 sq. where numerous other instances are given. — For the prosody of *dedistine* see Introd. to the Aul. p. LI. — *qui*: v. 14.

130. This is one of the most curious passages in Ritschl's criticism. The mss. read *secutus est* (*secus est* FZ) *aut quid interest*: in his second edition Ritschl gives *quid sectiust* [*aut quid interest*], while his 'proecdosis' boldly substituted *quid s. ctiust nam, te obsecro*, a change now merely mentioned in the notes. It is strange that Ritschl should adhere to his first opinion in spite of Brix's elaborate note, in which tautologies of this kind are shown to be peculiar to colloquial language: see also Lorenz on Mil. gl. 451, *neque vos qui sitis homines novi neque scio*. But undoubtedly Ritschl's note in the second passage may easily mislead his readers '*sectiust* R Proleg. p. LXXV auctore Varrone apud Gellium XVIII 9': on consulting Gellius, we find that in treating of *sequo* in the meaning 'to speak' (= *ἐπαι* — in Greek, cf. *ἐννεπαι*, *ἐπαιε*) he also refers to a Plautine line, Men. 1047, which as he says Varro read *nihilo minus esse videtur sectius quam somnia* and explained '*nihilo magis narranda esse quam si*

ea essent somnia,' i. e. he derived *sectius* from the root *sec-*, though it should be added that this is absolutely nonsense in the passage in question, but those acquainted with Varro's precious etymologies will not wonder at it or find it out of keeping with his character. But while in the first edition Ritschl assures us '*sectius*, h. e. teste Gellio XVIII 9 *secius*' (of which Gellius says nothing), he even goes so far in the second as to quote Varro in support of a reading which in that sense Varro certainly did not defend. But to cut a long tale short, *sectius* (which Ritschl reads here and Men. 1047, and Ribbeck has instead of *rectius* in a line of Titinius, Com. p. 123) is a form without the slightest authority, as has been sufficiently shown by Corssen, Krit. Beitr. p. 5—11.

132. *exaedificare* has here a different sense from below, v. 1127; it means 'to complete the building.' — *incohare* is the spelling of the Monum. Ancyranum, of an inscr. of 102 A. D. (I. R. N. 6268), and is, moreover, specially attested by Gellius II 3. In Cicero de republ. I 35 and III 2 the old palimpsest is in favour of *incohare*, see Osann's note p. 111 sq. In Virgil, Georg. III 42, *incohat* is the spelling of the best mss. (except R), and Aen. VI 252 *incohat* P, *inchoat* FM, *incoat* R (m. p.) [Ribbeck does not mention anything in his Index p. 421—423]: according to Diome-

- CA. non égo illi argentum rédderem? ME. non rédderes,
neque de illo quicquam néque emerēs neque vénderes,
135 nec qui deterior ésset, faceres cópiam.
incónciliastin' eúm qui mandatúst tibi?
ille qui mandavit, éxturbasti ex aédibus? 100
edepól mandatum púlcre, et curatúm probe.
crede huíc tutelam: suám rem melius gésserit.
140 CA. subigís maledictis mé tuis. Megarónides,
novó modo adeo ut, quód meae concréditumst
tacitúrnitati clám, fide et fidúciae, 105
ne enúntiarem quoíquam neu facerém palam,

des, p. 365 K., the ancient grammarians were divided as to the spelling, but 'Verrius et Flaccus' [perhaps this is merely an error for Verrius Flaccus] in postrema syllaba adspirandum putaverunt.' See also Brambach, Latin Orthography, p. 291 sq.

133. *reddere* merely 'to pay' the sum, ἀποδίδωαι. — *non redderes* is an emphatic repetition of Callicles' own words, instead of *ne r.*, which would be required by strict grammar.

135. *qui deterior esset* 'to ruin himself.'

136. *incónciliasti* cannot mean 'you have made an enemy of him,' the negative prefix in not being added in this way to verbs, but only to adjectives and participles. Festus p. 107 M. explains this peculiar Plautine word by *comparare*, *commendare* (a sense absolutely foreign to the passages in which it occurs) *vel, ut antiqui, per dolum decipere*. Not even the second meaning is appropriate either here, or Most. 613, *ne incónciliare quid nos porro postules*, where Ramsay justly says that the word must mean 'to

disturb' or 'to get into difficulties.' (See p. 156 of his edition.) It is the same in the other passages where Plautus uses the word (*Persa* 834, and *Bacch.* 551). On the whole, I am inclined to agree with Mr. Key (*Misc. Remarks on Ritschl's Plautus*, p. 176) in connecting the word with *cilia* 'small hairs,' so that *conciliare* would mean 'to felt (wool)'; but I do not like him understand *incónciliare* as 'unravel,' but rather as 'entangle.' If so, *Megarónides* means to say 'you have got the young man into a jolly mess.'

137. *ille qui*: the object of the main sentence is put into the relative sentence in the same case as its subject: cf. Most. 250 *mulier quae se suumque aetatem spernit, speculo ei usus est*.

138. *pulcre* is ironical: cf. Mil. gl. 404. Ter. Phorm. 542.

139. Comp. Ter. Phorm. 690, *huic mandes qui te ad scopulum e tranquillo auferat*. Ad. 372, *huic mandes siquid recte curatum velis*. *huic* to this present person; *melius* quam alterius rem ipsi mandatam.

143. *ne* is dependent on *concreditumst*.

ut mihi necesse sit iam id tibi concedere.

- 145 ME. mihi quod credideris, sumes ubi posiveris.

CA. circum spicedum te, nequis adsit arbiter.

ME. non est. CA. sed quaeso, identidem circumspice. 110

ME. * * * *

ausculto siquid dicas. CA. si taceas, loquar.

quoniam hinc est profecturus peregre Charmides,

- 150 thensaŭrum demonstravit mihi in hisce aedibus,

hic in conclavi quodam. sed circumspice.

ME. nemo hic est. CA. nummum Philippeum ad tria milia. 115

144. *ut* is repeated on account of the intervening sentence: cf. Ter. Phorm. 153, *adeo rem redisse, ut qui mihi consultum optime vellet esse, Phaedria, patrem ut extimescam.*

145. The secret committed to Megaronides is by him considered as a kind of deposit: comp. Mil. gl. 234 *scias iuxta mecum mea consilia*. PER. *salva sumes indidem. — posui* is 'the form of the perfect exclusively used by Plautus and Terence [in accordance with the origin of the verb, *pōno* = *pō* + *sino*, whence *pō* + *sivi*]; the shortened form *posui* occurs for the first time in Ennius ap. Prisc. IV p. 223 H., once in Lucretius VI 26, three times in Catullus 47, 4; 56, 64; 69, 2: in iambic lines it was first used by Lucilius ap. Non. p. 496. *BRIX.*

146. For the enclitic *dum* see n. on v. 98. — The phrase *se circum spicere* is not only Plautine (cf. 863 *circum spectat sese*, and Pseud. 912 *te hercle ego circum spectabam*, where the sense is, however, 'I was just looking out for you'), but Ritschl quotes even from Cicero, Parad. IV 2, 30. *numquam te circum species.* — Comp. the similar passages Mil. gl. 955 *circum spicedum, nequis nostro hic auceps sermoni siet,*

and Most. 472, *circum spicedum, numquis est, Sermonem nostrum qui aucupet?*, where the injunction is repeated 474, *circum spice etiam*, just as in the present passage. — In accordance with Ritschl's note, I have separated the word into its two parts (see also Ritschl's Opusc. II p. 568); the original verb *spicit* occurs Mil. gl. 697; cf. also *specimen specitur* Bacch. 399, Cas. III 1, 2, and *specit* Enn. ann. 402. — Just as in the passage previously quoted from the Most. 474, Theopropides returns an answer to the second injunction (*nemost: loquere nunciam*) it is necessary here that he should say something in answer to v. 147: Ritschl has, therefore, justly assumed the loss of a line in this place, as a specimen of which he proposes *noli vereri: tuta sunt hic omnia.*

148. *siquid*: see v. 98.

149. *quoniam* has a merely temporal sense: see v. 14. — *peregre* 'abroad,' an old locative, the original form of which was *peregrei*: Bücheler on Latin declension p. 62. In Plautus, *peregri* means always 'in a strange country' (Amph. 5. 352.) *ἐν ξενίᾳ*, but *peregre* *εἰς ξενίαν*, or *ἐκ ξενίας*. See Corssen I 776.

152. *hic* has been added by

- id sôlus solum pér amicitiam et pér fidem
 flens me ópsecravít suó ne gnato créderem,
 155 neu quóiquam unde ad eum id pósset permanáscere.
 nunc si ille huc salvos révenit, reddam suóm sibi.
 si quíd eo fuerit, cérte illius fíliae,
 quae míhi mandatast, hábeo dotem ei únde dem,

120

Ritschl who also introduced the Plautine form *nummum* instead of the reading of the mss., *nummorum*. Plautus has always *nummum* in the genitive, except here, below 848 (where see our note) and Most. 357 according to the common reading which is, however, splendidly emended by Ritschl: *vel ibi qui hosticas* ['hastis' the mss.] *trivm nummum causa subeunt sub falas*. — The *nummus Philippius* was so called from Philip II, king of Macedonia, the father of Alexander the Great, who struck great numbers of gold coins, having obtained a large supply of that metal from the mines of Thrace. See Ramsay's edition of the *Mostellaria*, p. 244 sq. The value of the coin was about 15 shillings, a mine (*uvā*) being valued at five *Philippi* (see Böckh, *Staats-haushalt* I p. 23). On the constant shortening of the second syllable in Plautus see my *Introd.* to the *Aul.* p. XLIII. — *ad* 'about:' see on v. 873.

153. *id* is the object of *crederem*. *id* does not specially refer to *thensaurus* (see on v. 405), but to the whole fact related v. 150 and 151.

155. *permanascere* is a ἀπ. λεγ. The inchoative expresses the slow, gradual, and secret spreading of the news.

156. *si . . . revenit* 'if he returns;' the present indicative expresses the speaker's

certain hope of the fulfilment of this condition, while in the next line we have *fuerit* to express doubt. Only the Italian recension (represented by F) reads *redierit* instead of *revenit*, and it is rather strange that Ritschl should consider this reading important enough to mention Koch's conjecture *rediet* which is based upon it. But of this conjecture it may well be said that it is impossible to build a good house on a rotten foundation. [For the (un-Plautine) form *rediet* see Ritschl's note on v. 265.] — *suum sibi* expresses only one notion 'his own.' *sibi* is frequently added in the comic language to the possessive pronoun to enforce its meaning: n. on *Ter. Ad.* 958. Brix quotes *Poen.* V 2, 123 *suam sibi rem salvam sistam*, and even from *Cicero*, *Phil.* II 37, 96 *prius quam tu suum sibi venderes*.

157. *si quid eo fuerit* 'if anything should happen to him,' *εἰ τι πάροις* a euphemism for *εἰ ἀποθάνοις* (in German 'wenn ihm was menschliches begegnet'). With the present passage comp. especially *Poen.* V 2, 125 *quin mea quoque iste habebit, si quid me fuat*. *Enn. Ann.* 128 *si quid me fuerit humanitus*.

158. The mss. do not give *ei* which was added by Ritschl *Par.* p. 526: in his new edition he reads *cunde*, a form merely assumed by him to avoid

ut in se dignam cōndicionem cōnlocem.

160. ME. pro di immortales, vĕrbis paucis quā́m cito
aliū́m fecisti me: aliū́s ad te vēneram.
sed ut ōccepisti, pĕrge porro prŏloqui.

125

CA. quid tibi ego dicam, qui illius sapiḗtiam
et meā́m fidelitā́tem et celata ṓmnia

165. paene ille ignavos fū́ditus pessū́m dedit?

ME. quidū́m? CA. quia, rurī́ dū́m ego sum unos sĕx dies,
me ap̄sḗnte atque insciḗnte, inconsultū́ meo,
aedīs venalis hāsce inscribit lītteris.

130

ME. lupus ṓbservavit, dū́m dormitarḗt canes:

the hiatus. See n. on *cubi* v. 934. There is no doubt that *cunde* was the original form of the pronoun in Latin, but it survives only in compounds, e. g. *alicunde*.

159. *conlocare in aliquid* is a frequent constr.: n. on Aul. 698. Ter. Ph. 759. — *condicio* 'a match': below 455. Aul. 235. 472. Ter. Andr. 79. Hec. 241.

162. *ut occepisti*: see n. on 897. — *porro pergere* is an emphatic tautology which may be compared with *rursum* (= *revorsum*) *revorti* and similar expressions (*rursus resurgens* Verg. A. I 531). Conf. v. 182, *redemi russum*.

163. 'How shall I describe to you the way in which he nearly upset' etc. *qui*=*quomodo* (14.120).

164. *celata omnia* 'the whole secret'.

165. *ignavos* 'scape-grace'. — *pessum* = *pervorsum*, cf. *russum* = *revorsum* (v. 182). *pessum dare* lit. 'to turn topsy turvy'.

166. *quidum* 'how then': for *dum* see n. on v. 98. *unos sex dies* 'merely a few days'; comp. Pseud. 54 *nunc unae quinque*

remorantur minae. Bacch. 832 *tris unos passus*. — *sex dies* is a typical expression: Cist. II 1, 13. A. Kiessling, rh. mus. XXIII 418.

167. *insciens* is the archaic form, constantly used by Plautus and Terence, instead of *inscius*. See below v. 15. For the instruction comp. *me indigente* Ter. Ad. 507 with my note. — *inconsultus* is a *ἀν. λεγ.* Nonius has *inconsulto me* and perhaps there may have been an old reading *inconsulto meo* which was imitated by Julius Valerius I 52 *implicati ordines non tam discriminum necessitate quam multitudinis inconsulto*, though in a different sense (*mult. incons. = τὸ τῶν πολλῶν ἀνοήτων*).

168. 'By a placard (*litteris*) he advertises (*inscribit*) this house (as one) for sale'. Terence says in the same way Haut. 144 *inscripsi ilico aedis*, Cicero has *inscribere statuas* Verr. II 2, 167, and *proscribere* pro Quintio 4, 15. ad Att. IV 2.

169. *canes*: this form of the nominative is used by Plautus here and 172, Men. 718 and Most. 41, *canis* appearing in all other places where he has the word. Comp. Varro L. I.

- 170 adésurivit ét inhiavit ácrius:
 gregem únivorsum vóluit totum avórtere.
 CA. fecísset edepol, ni haéc praesensissét canes. 135
 sed núnc rogare *hoc* égo vicissim té volo:
 quid fúit officium meúm me facere, fác sciam.
 175 utrum indicare me eí thensaurum aequóm fuit,
 advórsum quam eius me ópsecravissét pater?
 an ego álium dominum páterer fieri hisce aédis?
 qui emisset, eius éssetne ea pecúnia? 140
 emi égomet potius aédis: argentúm dedi
 180 thensaúri causa, ut sálvom amico tráderem.
 neque ádeo hasce emi míhi nec usuraé meae:
 illí redemi rússum, a me argentúm dedi. 145

VII 32 (dubitatur) *utrum primum una canis aut canes sit appellata, dicta enim apud veteres una canes, of which he gives instances from Ennius and Lucilius. Comp. also the analogous forms volpes volpis, feles felis etc.*

170. *adesurire*, a ἄπ. λεγ., is explained 'valde esurire' by Forcellini: this will account for the origin of the gloss *magis* here found in all the mss., *adesurire* being explained by a scholiast as 'magis esurire'. (In Stich. 180 *propterea, credo, nunc adesurio acrius* the mss. give *esurio* which Ritschl changes to *adesurio*: but we should read *esurio ego acrius*.) — In the arrangement of the lines I have followed the advice of my friend A. Kiessling; the order in the mss. and editions is 170. 169. 171.

171. *únivorsum totum* 'the whole flock all at once', or 'at one stroke': a most expressive tautology, comp. *solum unum* Ter. Ad. 833 and my note on Plato, Phaedo 79 E. — The expression *avortere praedam* is used by Livy I 7, 5 of Cacus

dragging the cows of Hercules into his cave.

172. *haec canes* 'the present dog', meaning himself. Comp. n. on 1115 *hic homo* = *ego*. See also v. 507. — *praesentire* 'to smell out beforehand'.

173. *hoc* is omitted in the mss., but has been added by G. Hermann to avoid the hiatus.

176. *advorsum quam* occurs only here as a conjunction, nor has any passage been found in any Latin writer to attest this use of it: but it is sufficiently defended by the analogy of *contra quam*, *prae quam*, and *praeterquam*.

178. *ne* is added to the second word: see v. 515.

182. *russum* is a form attested by our best mss. in more than one place in Plautus and other poets, and due to assimilation of the *r* in *russum* to the following *s*. Lucretius has *russum introsum* and *prosum*: see Munro on III 45. Lachmann (p. 144) says 'hac scribendi ratione qua *r* littera post vocalem longam eliditur nihil vulgatus est', adding an instance from Cic. de fin. IV 68. Key (L. Gr. p. 144)

haec sūnt: si recte seu pervorse facta sunt,
ego me fecisse cōfiteor, Megarónides.

- 185 em mea malfacta, em meam avaritiām tibi.
hascine propter res maledicas famās ferunt?

ME. παύσαι: vicisti cástigatorēm tuom.

150

occlústi linguam: níl est quod respóndeam.

- CA. nupc ego te quaeso ut me ópera et consilió iuves,
190 cōmúniquesque hanc mecum meam provinciā.

ME. pollíceor operam. CA. ergo ubi eris paulo póst?
ME. domi.

CA. numquíd vis? ME. cures tuām fidem. CA. fit sédulo. 155

quotes *prosus* and *rusus* from the Medicean ms. of Cic. ad fam. XIII 13 and IX 9, 3. Ribbeck, Ind. Verg. p. 444, gives instances of *rusus rusus* and *rusum* from his excellent mss. — a me 'out of my own means'.

183. *si* — *seu* is the invariable usage of Plautus instead of *sive* . . . *sive*. See Ritschl, Proll. p. 84. 324. For Terence see my n. on Andr. 216.

185. For *em* see n. on v. 3. — For the form *malfacta* (which is here required by the metre, though the mss. read *malefacta*) see my n. on *beneficium* Ter. Eun. 149, and on *malfaciant* Phorm. 394. — Ritschl adds *iam* before *avaritiam* in order to avoid the hiatus: but I agree with Brix who observes that the pause required in this place by the caesura and by recitation after *malfacta* and the emphasis of the second *em* render the hiatus quite admissible. See, moreover, my observations Introd. to the Aul. p. LX sq. But if it were necessary to admit a change for the sake of avoiding a hiatus, I should rather write *meas avaritias* (see n. on v. 36) with Müller (on Plant. prosody p. 683)

than add such a languid *iam* which, moreover, disturbs the equality of the two expressions. (In his 'Nachträge' p. 64, Müller proposes *em mea tibi malefacta, em avaritiū meam*.)

186. Comp. Persa 351 *inimici famam non ita, ut natas, ferunt*; and *famam differre* below v. 689.

187. The Greek παύσαι is given by the palimpsest, while the later mss. substitute *pausa*. But Plautus uses Greek words more than once in his Latin, sometimes to produce a jocular effect, in other places to express affectation, and in some without any apparent reason whatever. See below v. 419, and comp. especially Cas. III 6, 8 *enimvero πράγματα μοι παρέχεις*. ST. *dabo μέγα χαχόν*. OL. *dabin μέγα χαχόν*? ST. *ut opinor, nisi resistis, Ὀξύ*.

188. *occlusti* = *occlusisti*. The same phrase recurs Mil. gl. 605 *tuopte tibi consilio occludunt linguam*.

190. *communicare* 'to share', orig. 'communem habere', una mecum subeas.

192. *numquid vis* is the habitual 'formula abundi': note on Aul. 173. 261. Ter. Eun. 191. When Horace meets his trou-

ME. sed quid ais? CA. quid vis? ME. ubi nunc adulescens habet?

CA. posticulum hoc recépít, quom aedis véndidit.

195 ME. istíc volebam scíre: i sane núnciam.

sed quid ais, quid nunc vírgo? nempe apud tést? CA. itast, iuxtáque eam curo cúm mea. ME. recté facis. 160

CA. numquíd, priusquam abeo, mé rogaturú's? ME. vale. nihil ést profecto stúltius neque stólidius

200 [neque méndaciloquom néque adeo argutúm magis] neque cónfidentilóquiús neque peiíuriús,

blesome friend in the *via sacra*, his second word to him is *numquid vis*: Sat. I 9, 6. — *cures tuam fidem* 'be sure to keep the secret'.

193. *sed quid ais* is a phrase habitually used to express the addition of a point in danger of being forgotten. — *habere* = *habitare*, see n. on Aul. 5; comp. below 390.

194. *posticulum*, a small *posticum* (i. e. *ὑπιστόδοκος*), seems to be a *ἀπ. λέγ.* — *recipere*: 'in venditionibus recipi dicuntur quae excipiuntur neque veneunt'. Gellius XVII 6, 7. — Plautus and Terence, and the archaic writers in general, do not use *quom* in its temporal sense with the subjunctive: hence *quom vendidit*, as our mss. justly give, while Nonius p. 384, 10 has *venderet*: comp. a similar passage in the *Aulularia*, v. 176, where our mss. read *quom exibam*, but Cicero quotes *exirem*.

196. *nempe* 'of course, I may suppose': so v. 966. 1076. — *apud* should be pronounced *apu*: Introd. to the Aul. p. XXXIV: cf. also Schuchardt, on low Latin I 123.

197. *iuxta cum mea* 'equally with my own daughter', i. e. as carefully as my own child. See the instances of this ex-

pression collected in my n. on Aul. 674, and Lorenz on Mil. gl. 234 (233).

198. Callicles reverts to his question of v. 192.

199. *stultus* and *stolidus* are identical in derivation and almost agree in meaning. This would, therefore, seem to be another instance of the use of synonyms expressing one and the same idea very forcibly.

200. The mss. read *mendaciloquiús* at variance with the scanning of the line, nor is it possible to find a reason why Plautus should first have used a comparative and afterwards *magis argutum* instead of *argutius*, which would have rendered the line much smoother. *argutus*, moreover, does not appear to have such a pronounced bad sense as the other adjectives of this line and the next (Ramsay on Most. p. 93). Ritschl seems, therefore, right in considering this line as an interpolation or rather as a ditto-graphy of the next.

201. *confidens* in the comic poets generally bears a bad meaning 'impudent': n. on Ter. Andr. 855. Phorm. 123. — *peiurius* is the spelling given by the palimpsest, and which appears in several other passages

- quam urbáni adsidui cíves quos scurrás vocant. 165
 atque égomet me adeo cum illis una ibidém traho:
 qui illórum verbis fálsis acceptór fui,
 205 qui omnia se simulant scíre neque quicquám sciunt.
 quod quisque in animo habét aut habiturúst, sciunt:
 sciúnt, quíd in aurem réx reginae díxerit: 170
 sciúnt, quod Iuno fábulatast cúm Iove:
 quae néque futura néque sunt, tamen illí sciunt.

in Plautus, who has the forms *períurus peiúrus peiurus perierare* (Priscian has *peiurare*) and *peiurare*: see Corssen, II 203. I 648.

202. *urbani adsidui cíves* denote a class of 'flaneurs' (Germ. 'pflastertreter') who devote their time merely to gossiping, ἀδολεῖσθαι. So Most. 15 *urbanus scurra*; cf. also Epid. I 1, 13 and Truc. II 6, 10. In Horace a *scurra* is the same as *parasitus* in Plautus: but comp. also Cic. pro Quinctio 8, 11 *parum facetus scurra*.

203. *ibidem* is the habitual quantity of this word in Plautus,

not *ibidem*. — The same phrase and the same quantity recur below, v. 412. It means 'to put to the same account, on the same level'.

204. *acceptorem esse alicui rei* seems a colloquial phrase 'to listen to something'.

206—209. 'tot a sententiarum nexu et ratione incommodis laborant, ut minime culpandus videatur qui hos versus universos a Plauto abiudicet, quamquam eos saltem, qui sunt 206—208, ex ipsa nisi fallimur antiquitate repetendos' RITSCHL. I should think that it will be difficult to prove the impossibility that Plautus was the author of 206. 7. 8., but am convinced that v. 209 is an interpolation.

206. For the long quantity in *habét* see Introd. to the Aul. p. XVIII. Ritschl doubts it here in opposition to his own Proll. p. CLXXXIV and brings in one of his pet-forms, *animod*: but if anything were to be changed, it would surely be preferable to write *aut habet aut habiturust*.

207. is perhaps an interpolation: both the preceding and the succeeding line have the indicative in the interrogative sentence, and only here we have the subj.

208. A phrase like the present seems to have been proverbial. Theocritus (XV 64) says of talkative and meddling women *πάντα γυναικες ἴσαντι, καὶ ὡς Ζεὺς ἀγάγεθ'* 'Hqav — though the nuptials of Zeus and Here were a secret to the gods themselves. Of a *scurra* of modern times, Butler says (Hudibras I 1, 17 sqq.) 'He could tell . . . What Adam dreamt of, when his bride Came from her closet in his side: Whether the Devil tempted her By a High-Dutch interpreter' etc.

209. The line is given in the above shape on the authority of the palimpsest: the other mss. have *quae neque futura neque facta sunt* against the metre. Ritschl justly says 'confictus est ad exemplum versus 206'.

- 210 falsón' an vero laudent, culpent quém velint,
non flócci faciunt. dúm illud quod lubeát sciant.
omnis mortalis hunc aiebant Cálliclem 175
indígnum civitáte ac sese vívere,
bonís qui hunc adulescéntem evortissét suis.
- 215 ego de eórum verbis famígeratorum ínsciens
proslui amicum cástigatum innóxium.
quod si éxquiratur úsque apstirpe auctóritas, 180
unde quídque auditum dicant: nisi id adpáreat,
famígeratori rés sit cum damno ét malo:
- 220 hoc ita si fiat, público fiát bono.
paucí sint faxim quí sciant quod nésciunt,
occlúsioremque hábeant stultiloquéntiam. 185

210. *quem velint* (=quemvis) is the object of the two verbs *laudent* and *culpent*, which will be best understood by putting *sive* between them.

211. *non flócci faciunt* is a common expression, comp. the English 'I do not care a straw', 'a fig' etc.

212. The nominative *omnis mortalis* has the authority of BCD, while A is in favour of the ending *es*. See above v. 29.

213. *ac sese* is said emphatically instead of 'his name, his family'.

214. *suis* is emphatic, 'those possessions which are his by right'. (The palimpsest alone has *omnibus* against metre and sense: cf. v. 194.)

215. *de* denotes the source from which his *prosilire* proceeds (Key § 1326. b.) — *famígerator* 'gossip', a Plautine word. — *ínsciens*: see above, v. 167. In the present line, only the palimpsest has the genuine reading, all the other mss. giving *ínscius*.

217. *apstirpe*: see n. on v. 78. — *usque ab* is not as frequent as *usque ad*, but cf. Aul. 248. 530. — *auctoritas* 'source'.

218. *unde* has its first syllable short here: Introd. to the Aul. p. XLV. It means *ex qua* and should be joined with *auditum*.

219. *res mihi est cum aliquo* lit. 'I have business (a transaction) with a person': here the phrase is colloquially applied to things, in the sense of being troubled with, subject to something. — *damnum* is especially 'a fine', in accordance with its derivation from *damnum*, an old participial form = τὸ δῖδόμενον, that which is paid as a fine. *malum* 'bodily punishment'.

220. *público bono*, ἐπὶ τῷ τῆς πόλεως ἀγαθῷ: cf. Capt. III 2, 2 *bene rem gerere bono publico*.

221. *sciant* = scire se dicant, in the same way as v. 211.

222. *occlúsiór* a unique comparative: for the sense comp. above, v. 188.

ACTVS II.

LVSITELES.

225

Multás res símítu in meó corde vórso,
 multum ín cogitándo dolórem indípíscor.
 egomét me coquo ét macero ét defetígo;
 magíster mihi éxercitór animus núnc est.
 sed hóc non liquét nec satís cogitátumst,

II 1

5

ACT II. Sc. I, a canticum or lyrical monologue containing the reasons that might determine a young man to settle down to an orderly life from the very beginning, instead of first 'sowing his wild oats'.

223. The form *simitu* is given by the Plautine mss. in several places (Ritschl, Proll. p. CXLIII) and attested by the old Plautine glossary (id. Opusc. II 558 sq.): it belongs clearly to the same root as *simul* and *sim-ilis*, i. e. *samu* (English *same*, Greek *ἅμα* 'one', see Corssen I p. 376; but might not *itu* stand instead of *ictu*, *simitu* meaning 'at one stroke'?

224. *indipisci* is in the comic writers more frequent than *adipisci* or the simple verb *apisci*: in later writers, it is found in Lucretius, Livy, Gellius and Apuleius; see n. on Aul. 768.

225. *coquere* in poetical language means 'to vex, trouble, excite': so Enn. Ann. 340 (*cura quae nunc te coquit et versat*. Verg. A. VII 345 *femineae ardentem curaeque iraeque coquebant*. — *macerare* is frequently

used in this way by Plautus: *maceror maerore* he has Capt. I 2, 24. Cist. I 1, 60. Ep. 1, 3. *maceravi me curis et lacrimis* Capt. V 1, 7. — *defetigare* is given by the best mss. of Plautus and Terence and seems to have been the only form in use in archaic Latin: but Cicero and Caesar use both *defatigo* and *defetigo*: Fleckeisen, 50 Artikel p. 16. For analogous compound verbs in which an original *a* passes into an *e*, see Corssen II 409. Ritschl considers v. 225 and 226 as dittographies, but though they *may* be so, it will be extremely difficult to prove that they *must* be so.

226. For the long quantity of the ending in *exercitor* see Intro. to the Aul. p. XVII. — *magister exercitor* (an expression like *mulier meretrix* and in Greek *ἀνὴρ στρατιώτης*) is the *παιδο-τρέτης*, below merely *exercitor* v. 1016. As a master lays tasks upon a boy, so his mind wearies him with thought.

227. *sed hóc non liquet* = *sed hoc est quod mihi non liquet*.

- utram potius hārum mihi ārtē expetēssam,
 utram aetati agūndae arbitrer firmiorem:
 230 amorū me an rei opsequi potius pār sit:
 [utra in parte plūs sit volūptatis vitae
 ad aetatem agūdam.] 10
- 231 De hac re mihi satis hāu liquet: nisi hōc sic faciam, opīnor,
 ut utramque rem simul éxputem, iudéx sim reusque ad
 eām rem.
- 232 ita faciā: ita placét.
- 233 omnium primum amoris arteis éloquar quem ad módum
 se expediant.

229. *aetati agūndae* 'for the conduct of life'.

230. *rei obsequi* is said by zeugma in the sense of *rei studere* 'to follow lucrative pursuits'.

231. 2. are justly considered spurious by Fleckeisen: in the first place, nearly the same words are read Amph. 633 *satin parva res est voluptatum in vita atque in aetate agūda*; but even greater weight should be attributed to the awkward repetition of the phrase *ad aetatem agūdam* as compared with v. 229, and to the fact that *voluptas* is here quite out of place: as Lysiteles is perfectly aware that the *voluptas* is all on the side of love, and *grandis labor* connected with an orderly life, cf. v. 270 sq.

234. *hau* is a Plautine form which may, however, be used before consonants only. — *satis hau* is a somewhat unusual order instead of *hau satis*, but precisely this deviation from the common phrase renders it more emphatic; Brix compares Aul. 229 *tu me bos magis hau respicias*. — In order to understand *nisi*, it is necessary to supply a sentence like *neque mihi liquebit*. In places like

this, *nisi* frequently approaches the sense of *sed*.

234. *reus* he may be called as he will have to submit to the mode of life prescribed in the *iudicium*.

236. *arteis* is the spelling of the palimpsest, all the other mss. giving *artis*. In cases of this kind, it will be wise to follow our best authorities instead of regulating the spellings in conformity with fixed rules, as it is impossible to say whether the author himself was consistent in details of this kind. See Munro's observations in the second edition of his *Lucretius*, p. 38. — *se expediant* seems to occur only here, but has no doubt the same sense as the simple *expediant*: comp. below v. 276, *se penetrare*. *res expedit* means 'the affair takes (a certain) course': Amph. I 3, 23 *nequiter paene expedit prima parasitatio* 'my first appearance in the part of parasite had nearly been a sad failure'; ib. prol. 5 *ut res vestrorum omnium bene expedire vultis* 'as you all wish your affairs to turn out well'. [Ritschl justly dislikes the inelegant pronunciation *quem ad módum*: I incline to think

- númquam amor quemquám nisi cupidum póstulat se
 hominem in plagas
 cónicere; eos petit, eós sectatur, súbdole ab re cónsultat:
 blandiloquentulúst, harpagó, mendax, cúppes,
 240 despóliator, látebricolarum hóminum corrúptor,
 celátum indagátor. 15
 nám qui amat, quod amát quóm extemplo eius sáviis
 percúlsus est,
 ilico rés foras lábitur, líquitur.

him right in considering *quem-admodum* a gloss for *qui*, so that the line would end *qui sese expédiant*.]

237. *postulat* is the Latin for ἀξιοῖ, 'claims, pretends', and in many passages of the comic writers is almost equivalent to a simple *velle*. See n. on Aul. 359. It has not only the infinitive, but also an accus. c. infn.: cf. Stich. 488. Capt. 739, and comp. the same construction with *volo* though the subj. is the same, below v. 324. — Love is here compared with a hunter who puts out nets for the game.

238. *consultat ab re* occurs only here, but in *rem consulere* would clearly be 'advise to one's advantage'; in *rem* stands in this sense below v. 628. in *rem conducit* Capt. 383. *ab re* 'to one's disadvantage': Asin. I 3, 71 *haud it est ab re aucupis*. We should, of course, supply *eis*. [The mss. add the gloss *blanditur* after *súbdole*; cf. the following line.]

239. *blandiloquentulus* is a ἀπ. λεγ. *blandiloquens* is used by Laberius.

240. The lover is here called *latebricola* in accordance with v. 261 sq. It is not, therefore, necessary to write *latebricola*, *hominum* as Ritschl is inclined to do.

241. There is a happy antithesis between this line and the preceding: though Cupid is the seducer of those who stray from the safe track of publicity, he is at the same time the betrayer of the hidden joys of the lovers. — *celatum* = *celatorum*.

242. *quom extemplo*, ἐπεὶ ταχιστα: cf. v. 492. 725. Capt. II 3, 74. IV 2, 6. — *saviis eius quod amat* = *saviis amicae*; in this way *quod amat* is often met with, e. g. Merc. 744, *nam qui amat* (= *amator*), *quod amat* (= *amicam*, τὸ φιλοῦμενον) *si habet, id habet pro cibo*. Curc. I 3, 14 *ipsus se excruciat qui homo quod amat videt nec potitur dum licet*. — The text gives the reading of the Ambrosian palimpsest, while the other mss. have a manifest interpolation: *savis sagittatis percussus est*. Comp. also Apul. Apol. p. 19, 1 (Krüger) *Venus nullis ad turpitudinem stimulis, vel inlecebris sectatores suos percellens* (*pelliciens* Jahn). The literal meaning of *percellere* is 'to knock over'.

243. *ilico* is the genuine spelling, not *illico*. — *líquitur* pronuntiandum esse, non *liquitur*, Bücheler monet' Ritschl; but the Augustan poets say *liquitur* wherever they use the word:

- 245 *dáque* ibi ille cuculus 'o ocellé mi, fiat:
 ét istuc et si ámplius vís dari, dábitur'.
 ibi pendentém ferit: iam ámplius órat
 (nón satis 'id ést mali, ni ámpliust étiam) 20
 250 quód bibit, quód comest, quód facit sump̄ti.
 nóx datur: dúcitur fámilia tóta:
 véstiplica, unctor, aúri custos, flábelliferae, sándaligerulae,

Virg. G. I 43. A. III 27. IX 813. Lucan. IX 772, and so also Lucr. II 1132: why should it, then, be short in Plautus? The only reasons which may be alleged may be found in Munro's note on Lucr. II 452; but surely, we need not assume a change of quantity in one and the same word without a better foundation than these analogies afford. — Observe the *ὑστερον προτέρον*,

244. *mel meum*: comp. the endearing expression 'honey' so frequently used in Yorkshire. — *si audes* = sodes 'if you please': see n. on Aul. 46. *audere* = avidere, 'to have a mind to'.

245. *ille cuculus* 'the spoony fool'. Cf. Pseud. 96 *quid fles, cucule?* Hor. Sat. I 7, 31 *compellans voce cuculum*.

247. The spoony lover is enslaved by his mistress and in reality treated like a slave: *pendens feritur*. It was usual to hang up slaves, put heavy weights to their feet (As. 299 sqq.) and flog them in this manner: hence the expressions *caedi pendentem* Most. 1167, *plecti pendentem* Ter. Phorm. 220, *pendentem fodiam stimulis* Men. 951, and *pendere* alone As. 617, Ter. Eun. 1021. (Lor. on Most. 1167.) See Ramsay's Excursus on the punishments of slaves, espec. p. 254 sq. — For the

long quantity of the ending in *amplius* cf. Men. 326 *proin tē ne quo abeas longius ab aedibus*, and ib. 980, *magis multo patior facilius ego verba, verbera odi*. — *iam, avtixa*.

249. 'Totum versiculum interpreti Büchelerus tribuit, quem nunc sequor' RITSCHL; but the line is perfectly unobjectionable, nor are we favoured with any reasons why it should be spurious.

250. *comest* = comedit. — For the genitive *sumpti* see n. on Aul. 83.

251. *ducitur familia tota* very much in the same way as Bacchis in Terence's Hauton timorumenos invades her lover's house with a large train of *ancillae* and *servi*. — For the long quantity of the nominative -a see Introd. to the Aul. p. XVI.

252. *vestiplica* is Ritschl's reading founded on *vestiplice* given by BCD, while A has *vestispica*: he adds, however, 'duplicem ex ipsa antiquitate traditam esse scripturam apparet', Nonius also reading *vestispici*. — *vestiplica* (= quae vestes plicat) is quoted from Quintilian and the Inscriptions (cf. *plicatrix* Mil. gl. 693); *vestispica* (= quae vestes spicit, i. e. inspicit) from Varro ap. Non.; comp. also Afran. 388 *novi non in-*

[i, 25.]

cántrices, cistellatrices, nuntii renuntii,

355 raptóres panis ét peni:
fit ípse, dum illis cómis est,
inóps amator.

haéc ego quom ago cúm meo animo et récolo et reputo

257^b réctius,
úbi qui eget quam préti sit parvi:

scitulam Ancillulam pro re, vestispicam. — *unctor*, called *aliptes* (= ἀλειπτης) by Juvenal III 76 and VI 421, is the slave whose business it was to anoint persons in the bath: cf. Sen. Epist. 123, 4 *non unctores, non balneum, non ullum aliud remedium quam temporis quaero.* — *flabellifera* is a ἀπ. λεγ., the slave so called had to take care of the fans of her mistress, an article in which both the Romans and Greeks indulged in great luxury. In Ter. Eunuch III 5, 47 the supposed eunuch is bid to take the fan and *ventulum facere* to a girl. Cf. also Martial III 82, 10 *et aestuanti tenue ventilat frigus Supina prasino concubina flabello.* In the imperial period, the Roman ladies had fans made of peacock's feathers: see Prop. II 18, 59 *pavonis caudae flabella superbi.* — *sandaligerula* is another ἀπ. λεγ., the slave who takes care of her mistress's sandals.

253. *cistellatrix* a ἀπ. λεγ., the slave who keeps the *cistellae*, i. e. perhaps the jewel-boxes. — *nuntii renuntii* denotes the 'go-betweens' who claim to be paid for carrying a message from their mistress to her lover (*nuntii*) and back (*ren.*). Forcellini quotes from Cod. Theod. III 7, 1 *taciti nuntii renuntiique corrupti.*

254. *panis et peni* is a jocular alliteration and assonance: for the meaning of *penus* conf. Cic. de nat. deor. II 27 *est omne quo vescuntur homines penus.* — *raptóres* is of course apposition to the two preceding lines.

255. *comis* 'liberal': cf. *comitas* below v. 333.

257 a. The reading of this line is exceedingly difficult to settle: the palimpsest has *haec ego quum cum animo meo reputo*, which might be taken as an anapaestic tetrameter, but I quite agree with Ritschl 'alienissimi hinc sunt anapaestici numeri', which express excitement, but certainly not calm reflection; the other mss. read *haec ego cum ago cum meo animo et recolo*, though B gives *rectilo* in the last word. It is evident that we have here the 'disiecta membra' of the genuine reading; Ritschl gives *haec ego quom cum meo animo reputo [et récolo . . .]*. *rectius* which I have added at the end of the line is, of course, suggested by *rectilo* in B, but recommended also by the threefold alliteration and the frequent use Plautus makes of this word: see e. g. v. 50.

257 b. *ubi qui* = *si quis*, cf. Persa 313, *nam ubi qui mala tangit manu, dolores cooriantur.* — (I follow the reading of the mss., Ritschl has *ubi qui eget*,



ápape amor, non pláces, nil te utor.
 quamquam illud est dulce, ésse et bibere.
 amór amari dát tamen

260^b

satis quod aegrest:
 fugít forum, fugát tuos cognátos,
 fugat. ipsus semet áb suo contútu
 [neque eum sibi amicum volunt dici].

preti quam sit párví, as a bacch. trim. acatal., but , in his note he recommends *ubi quisque egét quam preti sit perparvi*. For the shortening of the genetival suffix in *preti* see Introd. to the Aul. p. XXV.)

258. *apage*, amor is the reading of Donatus on Ter. Eun. IV 6, 18; our mss. add *te* in the second place: Ritschl writes *ápape amor, nóm places, nil ego ted útor*, but the mss. have no *ego* and agree in giving *te*. By keeping the reading of Donatus and the mss., we get a line corresponding in metre to the preceding, and a short trochaic metre will be found highly appropriate after the trochaic septenarius 257 a. For the shortening in *plácēs* see Introd. to the Aul. p. XXXVII sq.

259. I have marked this line as an iambic dimeter hypercat., the next as an iambic dimeter catal., and the third as a dipodia iambica hypercatal. A system of iambic lines seems to me quite in its place after the trochaic system which precedes. — The mss. read *est dulce*, which I have kept in preference to Ritschl's *dulcest*. Comp. the English rendering 'though indeed it is pleasant', where we naturally lay a stress on *is*, and the same would be the case in Latin.

260. Comp. Cist. I, 70 sqq. GV.

amat haec mulier. GV. *eho, an amare occipere amarumst, obsecro?* GV. *Namque ecastor amor et melle et felle est fecundissimus: nam gustu dat dulce, amarum ad satietatem usque oggerit.*

261. *tuos* is in all probability the reading of the palimpsest, the other mss. having *vos*. Camerarius was the first editor who wrote *tuos*.

262. In accordance with the preceding line I have here gained the same metre (tripodia iamb. cat. + trip. iamb. acat.: see Studemund de canticis p. 29) by a slight change based on the reading of the palimpsest *fugat ipsus sem ab suo*, where *sem* clearly means *semet*, as has been suggested by Ritschl in his first edition. Love is, with an expressive oxymoron, said to drive himself away from his own sight: i. e., the cares and annoyances consequent upon imprudent connexions of the kind previously described put love to flight and disgust a lover with himself.

263. This line has been justly considered spurious by Bothe and the succeeding editors: it being impossible to construe it with the preceding line; though it might perhaps be possible to transpose it after 261, in which case we should also have to arrange it in this

mille modis amor ignorandust, prócul abhibendus átque
apstandust.

265 nám qui in amorem praecipitavit, péius perit quasi sáxo
saliat.

ápáge te síś, amor: tuás res tibi habéto.

ámor, amicús mihi né fuas:

súnt tamen, quós *misere* míseros maleque hábeas,

quós tibi fécisti obnóxios.

270 cértá res ést ad frugem ádplicare ánimum:

way neque enim sibi volúnt amicum dici.

264. The mss. read *procul adhibendus* which Ritschl changes to *abdendus*, Acidalius to *abhibendus* (a word not found elsewhere), Hare and Bergk to *abigendus*. But as we have already noticed so many ἀπαξ λεγόμενα in this play, and as, moreover, *abstandus* is again quite isolated in the Latinity known to us, it will scarcely be too bold to accept Acidalius' emendation which, at all events, has the advantage of closely approaching the reading of the mss. — *abstandus* is the reading of the palimpsest, the other mss. having a gloss *aptinendus* (i. e. *abst.*): for the transitive use of *abstare* Brix compares 1159 *placenda dos est*, (see note) and Epid. I 1, 72 *pereunda puppis est probe*.

265. The intransitive use of *praecipitare* with a reflective meaning occurs in Cicero and Caesar, and becomes especially frequent in Livy and later writers. — *quasi* is in more than one place found after comparatives: see n. on Aul. 229. It is merely a compression of an original *quam si*. the middle stage *quansci* being supplied by the lex agraria,

l. 27. (Bücheler, lat. decl. p. 30.) The present passage shows the groundlessness of Müller's assertion (Plant. Pros. p. 107) that *quasi* stands for *quam si* only after comparatives in a negative sentence. The construction *saxo salire* may be defended by v. 639, *officio migrare*. A Roman would naturally think of the Tarpeian rock from which criminals were frequently precipitated.

266. *sis* = *si vis*, frequently added to imperatives even without any meaning of politeness. — *tuas res tibi habeto* is a jocular use of the phrase customary in a divorce: comp. Amph. III 2, 47 (in a scene of this kind) *valeas, tibi habeas res tuas, reddas meas*.

267. Most mss. add *unquam* at the end of the line, which is omitted in the palimpsest.

268. *misere* has been added by Hermann and Ritschl.

269. *obnoxius* 'subject', 'obliged': comp. Mil. gl. 746, *servos . . mihi instruxi . . non qui mi imperarent quibusve ego essem obnoxius*.

270. *certa res* = decretum est; so Amph. 705 sq. In the same way we often find *certumst* (see v. 511. 584). *certus* and *de-cretus* are in reality both

quámquam ibi grándis capitúr labos.
 bóni sibi haec éxpetunt, rém fidem honórem,
 glóriam et grátiam: hóc probis prétiumst.
 eo mihi mágis lubet cúm probis pótius
 quam inprobis vívere vanídicis.

35

275

participles of the root *cer-* in *cer-no* (comp. *κρίν-ω* for *κέρ-νυ-ω*).

271. The palimpsest has *labos grándis capitúr*, to which the other mss. add the gloss *animo* before *labos*. I follow Ritschl.

272. For the shortening of the ending in *bóni* see Introd. to the Aul. p. XXV. — The hiatus in *fidem honorem* has been left unchanged by Ritschl in his second edition, while in his first he added *et* to avoid it. There is no other instance of hiatus in Plautus precisely analogous to this: Poen. I 2, 31 *sorór, cogitá amabo, itém nos perhibéri* (with which Ritschl defends it Proll. p. CCII) differs in the important point of the hiatus being in the arsis.

273. The hiatus after *gratiam* is admissible on account of the caesura. — *pretium* 'reward': cf. Capt. 936, *pro benefactis eius ut ei pretium possim reddere*.

274. *eo* is monosyllabic.

275. The canticum monologue of Lysiteles fills 53 lines in the Ambrosian palimpsest, and 58 in B: the latter ms. finishes it,

however, in this manner *uani-
 dicis* IX *filto lysiteles* on which Ritschl observes 'Ix puto pro EX h. e. ut videtur SENEX (certe non EXIT, as he had said in his first edition)'. It is, however, possible that IX means 60 and denotes the number of lines in the archetype from which B was copied. If so, this would be a further confirmation of Ladewig's suspicion that some lines have been lost at the end of the monologue: see Philol. XVII p. 250. (After writing this, I find that Ritschl discusses the same possibility in his Preface, p. LXXV.) It is the habit of Plautus to introduce his persons to the audience, and this might have been done here in a few lines, a specimen of which we sub-join:

nunc quom consilium cepi, quid-
 ni id exequar
 patrique dicam, quam mihi uxore
 rem velim?
 ibo intro ut eum conveniam. en
 autem, in tempore
 pater ipse prodit. quin adibo
 et alloquar.

PHILTO. LVSITELES.

II 2

PH. quo illic homo fóras se penetrávit ex aédibus?

LV. pater, ádsum: inperá quidvis, néque tibi ero in rémora,
nec látebrose me áps tuo conspéctu occultábo.

PH. féceris pár tuis céteris fáctis,

280 sí patrem pércoles. *tuám* per pietátem,
nólo ego cum improbis té viris, gnáte mi, 5
neque ín via neque ín foro necúllum sermonem éxsequi.

nóvi ego hoc saéculum, móribus quíbus sit:

málus bonum málum esse volt, út sit sui símilis:

285 túrbant, miscent móres mali, rapáx, ávarus, ínvidus:
sácrum profanum, públicum privátum habent, hiúlca gens.
haéc ego doleo, haec súnt quae excruciant, haéc dies 10
noctes cánto ut caveas.

Sc. II. Lysiteles explains to his father his wish to get married and obtains his promise to sue for the hand of Lesbonicus' sister in his name.

276. The solutions of the first two feet express Philto's agitation. — *se penetrare* is in Plautus the usual construction, cf. 291. 314. Amph. I 1, 93 and Truc. I 1, 23; *penetrare* as an intransitive verb occurs only Bacch. 66, *penetrare pedem* Men. 400. 815. — Comp. Capt. 530 *quo illum nunc hominem propripuisse foras se dicam ex aedibus?*

277. The mss. give *mora*, which has been emended by Crain.

279. *par* 'agreeing with'.

280. The mss. omit *tuam*, which has been added by Ritschl.

282. *necullum* = *nullum* with the old form of the negation *nec* instead of *non*, for which see Corssen II 880 sq. In this line the palimpsest has NEQULLUM which has been justly explained by Bergk. — *exsequi sermonem* is a somewhat unusual expression,

in which the preposition seems to add emphasis to the verb.

283. *hoc saeculum* 'the present generation'.

285 sq. The allusion might be as well to Greek as to Roman life. Complaints of this kind are so sweeping and general that especially in the mouth of an old man they will easily apply to almost any age.

286. *sacrum* drops its final *m*. — *hiulca gens* is a comprehensive apposition like *raptores panis et peni* 254; in *hiulcus* 'greedy' we have the same metaphor as in the verb *inhiare* v. 169.

287. The mss. read *quae me* (A) or *quē* (BCD), and it has been justly observed by L. Spengel that the pathetic turn of expression *haec sunt quae* is foreign to the habit of the Latin language, but his own idea of throwing out *sunt quae* altogether and admitting hiatus in the caesura, appears to me somewhat violent: I would propose *haec curae excruciant*. One

quód manu nequeunt tângere tantum fás habent quo
mánus apstineant:

cétera rape trahe, fúge late.

290 lácumas mi haec quom vídeo eliciunt, quía ego ad hoc
genus dúravi hominum.

quín prius me ad plurís penetravi?

nam hí mores maiórum laudant, eósdem lutitant quós
conlaudant.

15

hís ego de ártibus grátiam fácio,

of the archaic spellings of *cura* would be *coira* or *coera* (Corssen I 356 sq.) and from *coerae* we might get by a mistake *quaeme*, *sunt* being added as a gloss. *haec* is the usual nom. plur. of the feminine in archaic Latin. — *dies* is monosyllabic. — *canto* 'preach'; cf. Ter. Haut. 260 with my note. — *dies noctes* is the reading of the palimpsest which is in conformity with the habit of archaic Latin to omit the copula: see Lachmann and Munro on Lucr. II 118. Comp. below v. 302.

288. For the shortening in *manu* see Introd. to the Aul. p. XXIV, and for *mánus* ibid. p. XXXVII. Comp. also Mil. gl. 325 *ídm mihi sunt mánus inquínatae*. — *tantum fas habent quo* is a constr. like *dignus* with a following relative sentence.

289. Ritschl justly observes that the proceleusmatic *rape trahe* is intentionally introduced by the poet to express the greedy rapacity of the 'hiulca gens'. Cf. Pseud. 138 sq. *rape clepe tene harpaga bibe es fuge*.

290. It is a just observation by Brix that Plautus habitually uses *quia* after verbs expressing emotion, e. g. *doleo gaudeo suscenseo laetus sum paveo piget*

*pudet volup est acerbumst mace-
ror vitio vorto lamentor consolor*: Brix quotes Mil. gl. 1327 *quom ego servos, quando aspicio hunc, lacrumem quia disiungimur*. Exceptions to this constr. are ib. 468, *nimis beat quod commeatus transtinet trans parietem*, and Bacch. 1073 *ne miremini quod non triumpho*. It appears, therefore, that the sentence beginning with *quia* is dependent on *lacrumas eliciunt*. — *duravi* 'I have lived to see': 'duro enim pectore oportet esse qui hoc genus hominum ferre possint'.

291. *pluris*, like the Greek of *πλείονες*, is a euphemism for the dead, who may be supposed to form the majority. In Aristoph. Eccles. 1073 *γρᾶς ἀνέστηκῖα παρὰ τῶν πλείονων* means 'a woman risen from the dead'. In Petronius 42 (p. 46, 12 Büch.) we have the expression, *abiit ad plures*.

292. *lutitare* is a ἄπ. λεγ. which Ritschl was the first to discover in *lutitant*, the reading of the mss.

293. The expression is somewhat awkward. Brix compares Mil. glor. 576 *quam benigne gratiam fecit ne iratus esset*: so here *gratiam facio ne inbuas* 'I charge thee not to imbue thy nature (*ingenium*) with these wicked

- ne inbuas *eis tuom* ingénium.
 295 meó modo et móribus vívito antíquis:
 quae égo tibi praécipio, ea fácito.
 níl ego istós moror faéceos móres,
 quíbus boni sése dedécorant.
 haéc tibi sí mea capésses inpería,
 300 múlta bona in péctore consídent.
 LV. sémper ego usque ad hánc aetatem ab ineunte 20
 adulescéntia
 tuís servívi sérvitute inperíis, praeeptís, pater.
 pro ingenio ego me líberum esse rátus sum, pro inperíó tuo
 méum ánimum tibi sérvitute sérvire aequom cénsum.
 305 PH. quí homo cum ánimo inde áb ineunte aetáte de-
 pugnát suo,
 útrum itane esse mávelit, ut eum ánimus aequom cénseat, 25

pursuits (*artes*). — *de his art.*
 'concerning these qualities or
 pursuits'.

294. *eis tuom* is not in the
 mss., added by Ritschl. (At
 the beginning of the line the
 mss. read *neu colas neu inbuas*.)

295. *antiquos* in Philto's mouth
 is of course an equivalent of
 all that is good and honourable:
 cf. in Terence the expressions
 Ad. 442, (homo) *antiqua virtute*
ac fide (in the mouth of Demea
 who is also a 'laudator tempo-
 ris acti'); ib. 812, *eandem illam*
rationem antiquam obtine.

297. *níl moror* 'I do not trouble
 myself about': see v. 337 and
 the commentators on Hor. Ep.
 I 15, 16 *nam vina nihil moror*
illius orae. — *faeceusis* *án. lex.*, and
 though originally suggested as a
 conjecture, has subsequently been
 discovered in the palimpsest.

298. *turbidos quibus* A (BCD)
 'aperta faeceos vocis interpre-
 tatione' RITSCHL, whom I follow
 in rejecting the word.

299. *capessere inperia* (= acci-
 pere, admittere) occurs only here.

300. *bona* 'excellent rules'.

302. *servire servitute* is one
 of the numerous instances of
 the 'figura etymologica' found
 in Plautus, this phrase being
 especially of very frequent oc-
 currence: comp. note on Aul.
 584. — The omission of the
 copula in *inperis praeceptis* is
 another instance of the pecu-
 liarity of early Latin noticed
 on v. 287.

303 sq. These lines are well
 and concisely translated by 'an
 old Westminster' (Oxford, Par-
 ker, 1860):

In heart a freeman and a
 gentleman,
 To thee I felt it honour to
 be slave!

pro ingenio means 'according to
 my natural disposition' which
 I should follow towards all
 others, except you'.

304. *animus* 'inclination'.

305. *qui* = *si quis*, or rather we
 should recognise an anacoluthia
 in v. 308.

306. Instances of *utrum-ne-an*
 are given in my note on Aul.
 427. — For *mavelit* see Introd.
 Aul. p. XX.

án ita potius, út parentis éum esse et cognatí velint:
 si ánimus hominem pépult, actumst, ánimo servit, nón sibi:
 si ípsus animum pépult, vivit, víctor victorúm cluet.

310 tú si animum vicísti potius quam ánimus te, est quod
 gaúdeas.

nímio satiust, út opust ita ted ésse, quam ut animó lubet. 30
 qui ánimus vincunt, quám quos ánimus, sémper pro-
 biorés cluent.

L.V. istaec ego mi sémper habui aetáti integumentúm meae,
 né penetrarem me úsquam, ubi esset dámni conciliábulum,
 315 neú noctu irem obámbulatum, neú suom adimerem álteri.
 né tibi aegritúdinem, pater, párerem, parsi sédulo: 35
 sárta tecta túa praecepta usque hábui mea modéstia.

307. For the nominative *parentis* see n. on v. 29.

308. *pepult* continues the simile of v. 305, it means 'has beaten', like *pellere hostes*.

309. The mss. have *ipse*, emended by Ritschl in his note (he has *sin ipse* in his text, a conj. by Hermann). Cf. v. 262, where the other mss. give *ipse*, and only the palimpsest has *ipsus*. — *victor victorum* 'the mightiest conqueror of all'.

311 sq. Ritschl considers these two lines to be later additions like v. 206 sq.

311. *nimio satius* 'very much better'.

313. *integumentum* is the conjecture of Bishop Hare subsequently confirmed by the palimpsest. The word recurs Bacch. 601 and 602. — *istaec* 'those your precepts', subsequently explained by the two lines which follow.

314. *conciliabulum damni*, a place where *damnosi* ('spend-thrifts') congregate: of the house of a 'meretrix' the expression occurs Bacch. 80.

315. *noctu obambulare* is the Latin phrase for *χωμαίειν*, *comissari*. — The meaning of *obambulare* seems to be 'walk about' without any definite purpose.

316. *pater* drops its final *r*. Introd. Aul. p. XXXIII sq. See below v. 361. — In conformity with the preceding lines *parsi* (i. e. the old perfect instead of *peperci*) is construed with *ne* rather than with the infinitive: in meaning it is almost identical with *cavi*.

317. *sarta tecta* was a proverbial expression = *sarta et tecta* (see v. 287): comp. Cic. ad fam. XIII 50 *hoc mihi da atque largire, ut M'Curium sartum et tectum, ut aiunt, ab omni incommodo detrimento molestia sincerum integrumque conserves*. Cf. also Festus: '*sarte*' in *auguralibus pro integre ponitur: sane sarteque audire videreque. ob quam causam opera publicantur quae locantur, ut integra praestentur, 'sarta tecta' vocantur, etenim 'sarcire' est integrum facere*. Philo continues the metaphor v. 320.

- PH. quid exprobras, bene quod fecisti? tibi fecisti, nōn mihi.
 mīhi quidem aetas áctast ferme, túa istuc refert máxume.
 320 ís probust quem paénitet, quam próbus sit et frugí bonae.
 qui ípsus sibi satis placet, nec próbus est nec frugí bonae: 40
 qui ípsus se contémnit, in eost índoles indústriae,
 béne facta bene fáctis aliis pértegit, ne pérpluant.
 LV. ób eam rem haec, pater, aútumavi, quía res quae-
 damst, quám volo
 325 égo me aps te exoráre. PH. quid id est? véniam dare
 iam géstio.
 LV. ádulescenti hinc génere summo, amíco atque aequalí
 meo, 45
 mínus qui caute et cógitate suám rem tractavít, pater,
 béne volo ego illi fácere, si tu nōn nevis. PH. nempe
 dé tuo?

318. On the shortening in *quid exprobras* see Introd. to Aul. p. XLV sq. — *exprobras* means 'why do you recount it': comp. Most. 300 *triginta minas pro capite tuo dedi*. PH. *quor exprobras?*

320. *paénitet* 'parum videtur' Servius on Virg. Ecl. II 33, Donatus on Ter. Eun. V 6, 12. — *quam* is 'how little': cf. Ter. Haut. 72 *quantum hic operis fiat paénitet*, 'I am discontented that so little work should be done here'. See also n. on Aul. 431.

321. is omitted in CD, but given by AB. Ritschl considers this line and the following as dittographies of v. 320.

323. Perhaps we should here recognise an instance of the long quantity of the *a* in the neuter plural. — I have printed *bene facta* in order to bring out the participial force of the expression even to the mere eye (cf. e. g. 328). — *perpluant* 'to let the rain pass through', so Most. 111, where see Ramsay's note. — *pertegit* is Kiessling's emendation: the mss. have *per-tegito*, which is retained by the

other editors and Ritschl who follows Bothe in placing the line after 319.

324. *autumo* 'non id solum significat 'aestumo', sed et 'dico' et 'opinor' et 'censeo': Gellius XV 3, 6. It is of frequent occurrence in Plautus in the sense of saying. — *Lysiteles*' expressions are somewhat prolix, but this is intentional.

325. The construction *exorare ab aliquo* occurs again Bacch. 1170, 1177; *ex aliquo* only Mil. gl. 1063, and in all other passages the verb is construed with the accusative.

326. *hinc* is almost like an adjective: cf. below 359. 872. Ter. Andr. 221. 833.

327. *cogitate* = prudenter; so Mil. gl. 944 *meditari cogitate σοφῶς μελετᾶν*.

328. *nevis* is quoted from this line in the old Plautine glossary: Ritschl Opusc. II 235. See below v. 1156. = *nempe de tuo* 'out of your own means': *nempe* is ironical, and Philto gives *Lysiteles* to understand that as yet he cannot call anything his

- LV. dé meo: nam quód tuomst, meúmsť, omne meum
autém tuomst.
330 PH. quíd is? egetne? LV. egét. PH. habuitne rem?
LV. hábuit. PH. qui eam pérdidit?
públicisne adfínis fuit an márítumis negótiis?
mércaturan', án venalis hábuit, ubi rem pérdidit? 50
LV. níl istorum. PH. quíd igitur? LV. per cómitatem
edepól, pater.
praétereá aliquantum ánimí causa in déliciis dispérdidit.
335 PH. édepol hominem praedicatum firme et familiáriter,
quí quidem nusquam pér virtutem rém confregit, átque
eget.
níl moror eum tibi esse amicum cum éfus modi virtútibus. 55

own. For *nēpe* see Introd. to Aul. p. XLVI: the mss. BCD read here *nepe*, 'memorabili indicio pyrrhichiaca mensurae', adds Ritschl.

331. *affinis* 'engaged in': with a dative here, Lucr. III 733, and Cic. pro Sulla § 79, pro Cluent. 45; with a genit. Ter. Haut. 215, Cic. pro Sulla § 17. — *publica negotia* denotes the occupations which fall within the range of *publicani*, espec. farming of ager publicus, collecting of taxes and duties etc. *maritima negotia* are commercial speculations involving ventures at sea. Of Cato the Elder (a man to Philto's heart) Plutarch relates c. XXI, ἐχρήσατο καὶ τῷ διαβεβλημένῳ μάλιστα τῶν δανεισμῶν ἐπὶ ναυτικοῖς τὸν τρόπον τοῦτον. ἐκέλευε τοὺς δανειζομένους ἐπὶ κοινῇ πολ- λοὺς παρακαλεῖν. γενομένων δὲ πενήκοντα καὶ πλοίων τοσούτων αὐτὸς εἶχε μίαν μερίδα διὰ Κοινιτῶνος ἀπέλευθέρου τοῖς δανειζομένοις συμπραγματενο- μένων καὶ συμπλέοντος. ἤν δ' οὐκ οὐκ εἰς ἅπαν ὁ κίνδυνος, ἀλλ' εἰς μέρος μικρὸν

ἐπὶ κέρδεσι μεγάλοις (it was 'limited' liability).

332. *mercaturan'* sc. perdidit: the ablative is given by the palimpsest, all other mss. having *mercaturamme*, which would oblige us to assume an awkward zeugma, as the language does not know *mercaturam habere*, but only *facere*. — *venalis habere* is 'to trade in slaves': but this was not a very respectable business. Ergasilus calls it *quæstum inhonestum* Capt. 98. Cato the Elder did not pursue it openly, but through his other slaves and freedmen (Plut. Cato maj. 21).

333. *istorum* 'of the things you mention'.

334. *disperdere* is also used by Cicero, Agrar. I 1 *ut a maioribus nostris possessiones relictas disperdat et dissipet*.

335. Philto expresses himself sarcastically 'well, that's what I call describing a man to the point (*firme*) and in a friendly spirit'.

336. *atque* 'and yet'.

337. *níl moror* 'I don't care, am not particularly anxious': see above v. 297. — *eius* is monosyllabic.

LV. quia sine omni malitias, tolerare ei egestatem volo.

PH. de mendico male meretur, qui ei dat quod edit
aut bibit:

340 nam et illud quod dat perdit et illi prout vitam ad
misericordiam.

non eo haec dico, quin quae tu vis ego velim et faciam
lubens:

60

sed ego hoc verbum quom illi quidam dico, praemonstro tibi,
ut ita te aliorum miserescat, ne tis alios misereat.

LV. deserere illum et deivare in rebus adversis pudet.

345 PH. pol pudere quam pigere praestat totidem litteris.

LV. edepol deum virtute dicam, pater, et maiorum et tua 65
multa bona bene parva habemus: bene si amico feceris,
ne pigeat fecisse: ut potius pudeat, si non feceris.

338. *sine omni* is very common in Plautus for *sine ulla*: cf. below, v. 621. — *malitia* is a much stronger word than 'malice', it means 'wickedness'. — For the dative *ei* (the mss. read *eius*) see n. on v. 358. *tolerare* 'lighten', = *sublevare*, see again 358. 371.

339. This sentence provokes the wrath of Lactantius Instit. VI 11 who calls it *detestanda sententia*. — For the subj. *edit* see above, v. 102.

340. *prodit* has the sense of *producit*, by which it has been superseded in all other mss. but the palimpsest. See n. on Ter. Andr. 313.

341. *quin* 'as if not'.

342. *hoc verbum* 'my rule': v. 339. — *ille quidam* no doubt refers to v. 324 and 326. — *praemostro* is the spelling given by B, cf. 920, 949. *commostrare* Merc. 894, and Aul. 12, though the latter passage seems to show that such ancient spellings sometimes appear quite unexpectedly in late mss. The best proof of the existence of this spelling in the time of Plautus is the

title of one of his plays, the *Mostellaria*.

343. *tis*: this peculiar form of the genitive recurs Mil. gl. 1033, Bacch. 1200 and Pseud. 6; the analogous form *mis* in Enn. Ann. 131: Ritschl promises an 'uberius tractatio' of them 'alibi': meanwhile we may consider it as the original form of the genitive except the loss of its *u*; it stands for *tuis* and corresponds to the Doric genitives *ἐμτος* and *τέος τεῦς*, for which see Buttmann, Ausführl. Sprachl. I p. 289. Krüger, Sprachl. II, § 25, 1, 9.

344. *deivare* ἀπ. λεγ. 'to refuse assistance'.

345. *totidem litteris* 'though these words have the same number of letters': cf. Pseud. 281 *nimio id quod pudet facilius fertur quam illud quod piget*.

346. Comp. Aul. 164 *ego virtute deum et maiorum nostrum dives sum satis*, a line recurring Capt. 320: see Ritschl Opusc. II 283 sqq. — *dicam* is parenthetic, like *credo* above, v. 115.

348. *ut potius* 'rather should

quoí *tu* egestatém tolerare vís? loquere audactér patri.
 LV. Lésbonico hinc ádulescenti, Chármidai filio,
 360 qui illic habitat. PH. quín comedit quód fuit, quod
 nóñ fuit?

LV. ne éxprobra, pater: múlta eveniunt hómini quae volt,
 quae nevolt.

PH. méntire edepol, gnáte, atque id nunc fácis haud
 consuetúdiñe. 80

nám sapiens quidém pol ipsus fingit fortunám sibi:

eó non multa quae nevolt evéniunt, nisi fictór malust.

365 LV. múlta illi opera opúst ficturae, quí se fictorém probum
 vítae agundae esse éxpetit: sed hic ádmodum adulescén-
 tulust. 85

pernegabo atque obdurabo, periurabo denique.

358. The mss. read *cuius* from which Ritschl in his first edition elicited *cui tu* or, in Plautine spelling, *quoí tu*. In the second edition he gives *quoíi* with the note 'vel *quoíei*, frequenti in legibus saeculi VII scriptura': but a form *quoí* does not occur in any other place in Plautus, (see, however, v. 558) though he frequently uses *ei*: (Bücheler, Lat. decl. p. 59) and even if it did, we might justly wonder that Ritschl should adopt this form who only three years ago refused even to admit *eii* in Plautus: Opusc. II 422. The dative, however, is required on account of the next line.

359. *Charmidai*: 'this old form of the genitive was used not only in feminine, but also in masculine nouns of the first decl. and also in proper names; in the Epidicus e. g. the genitive of *Periphanes* is always *Periphanai*: II 2, 62. III 4, 72. V 1, 29. Comp. also *Antidamái* Poen. V 2, 85. *Sosiai* Amph. I 1, 228.' BRIX.

360. *quin* = *quine* i. e. isne qui. See the instances given by Key L. G. § 1425, note.

361. *nevolt* is quoted from this line or 364 in the Plautine glossary: cf. *nevis* v. 328. — *pater* drops its final *r*, comp. v. 316; but the reading is not quite certain. The palimpsest reads *mala multa* and this might be kept by removing *quae volt*, as Bergk proposed.

364. *eo* = *ideo*. — *malus* 'unskilful'.

365. The reading now in the text on the authority of Studemund's collation of the palimpsest is exceedingly awkward. The construction is *illi est opus multa opera ficturae*, but is not *opera ficturae* a very curious expression? I confess that Bergk's reading seems to be most acceptable: *multaest opera opus fictura*. — *fictura* 'the process of *figere*', occurs only here in this sense; Mil. gl. 1189 *satis placet fictura*, it means 'fiction, invention'. Gellius X 5, 3 uses *fictura* of the 'formation' of words. — *se*: the acc. c. infin. is dependent on *expetit* in the next line: see n. on v. 237.

PH. nón aetate, vérum ingenio, apíscitur sapiéntia.

[sapienti aetas condimentum, sapiens aetati cibust.]

ágedum eloquere, quíd dare illi núnc vis? LV. nil quicquám, pater.

370 tú modo ne me próhibeas accípere, si quid dét mihi.

PH. án eo egestatem eí tolerabis, sí quid ab illo accéperis? 90

LV. eó, pater. PH. pol égo istam volo me rátionem edoceás. LV. licet.

scín tu illum quo género gnatus sít? PH. scio, adprimé probo.

LV. sóror illist adúlta virgo grándis: eam cupió, pater,

375 dúcere uxorem sine dote. PH. sine dote *autem* uxórem? LV. ita, tuá re salva. hoc pácto ab illo súmmam inibis grátiam, 95

néque commodius úllo pacto ei póteris auxiliárier.

PH. égone indotatám te uxorem ut pátiar? LV. patiundúmst, pater:

ét eo pacto addideris nostrae lépidam famam fámliae.

367. *apiscitur* 'is obtained': the only place in Plautus in which this verb has a passive sense; but cf. Asin. II 2, 13 (279) *numquam edepol quadrigis albis indipiscet postea*.

368. This line gives no sense unless we admit very violent changes of the ms. reading and even then it might be difficult to get it into trochaic metre, and it would still be merely a languid repetition of the preceding line. I have, therefore, followed Ritschl in bracketing it.

369. *agidum* is the reading of B, *agedum* of the other mss.; but as this would be quite isolated in Plautus (Ritschl Opusc. II 563), I have not adopted it, though Ritschl does so in his second edition.

371. The mss. give *et* for *ei*: but there is no doubt as to the true reading, though old editors have *eius*: see v. 358.

372. *licet* 'willingly': see below v. 517 and n. on Aul. 326.

373. In *illum* we may observe a prolepsis of the subject of the dependent sentence. For other instances see v. 88. 698. 872. 960. 992. Capt. 373. Men. 246. 881.

374. *grandis virgo* seems to be the usual expression of a girl of marriageable age: see n. on Aul. 189, and comp. Ter. Ad. 673. Andr. 814.

375. *autem* is om. in the mss. and was added by Fritzsche; on account of the common pronunciation of *au* as *o* this word could easily be omitted after *dote*: it is far more expressive of Philto's surprise than *sine dote uxoremne*? which is Ritschl's reading.

376. *tua re salva* 'without any expense to you'.

378. *ut patiar* sc. *ducere*.

379. *lepidam*: n. on Aul. 493; where it should be added that the word occurs also in Phaedrus and Martial.

- 380 PH. *múlta* ego possum *dócta dicta* et *quámvis* *facundé* loqui:
hístoriá veterem á^tque antiquam haec *méa* senectus
sústinet. 100
vérum ego quando te ét *amicitiá* et *grátiam* iu nostrám
domum
video *adlicere*, etsi *ádvorsatus* tibi fui, *istac iúdico*:
tibi *permitto*, pósce *duce*. LV. *dí* te *servassint* mihi.
- 385 *séd* ad *istam* adde *grátiam* unum. PH. *quíd* id est autem
unum? LV. *éloquar*.
túte ad eum *adeas* út *concilies*, *túte* *poscas*. PH. *éccere*. 105
LV. *nímio citius* *tránsiges*: *fírmum* ómne erit quod tu *égeris*.
grávius tuom erit *únun* *verbum* ad eám rem quam cen-
túm mea.
- PH. *éce* autem in *benígnitate* *répperi* *negótium*.
- 390 *dábitur* opera. LV. *lépidus* *vivis*. haec sunt *aedes*, *híc* *habet*:
Lésbonicost *nómen*. age rem *cúra*: ego te *opperiár* *domi*. 110
PH. non *óptuma* haec sunt, *néque* ut ego *aecum* *cénseo*: II 3

380. *docta dicta* 'wise saws', occurs also Asin. III 1, 22 and Men. 249. — *et quamvis facunde* 'and even ever so eloquently': similar passages for *quamvis* are Bacch. 339, Merc. 318; cf. in the present play v. 554. 797.

381. The synonymous adjectives *vetus* and *antiquos* jointly express the idea of 'old' with increased emphasis: the same occurs Most. 476, Persa 53, Mil. gl. 751, Poen. V 2, 18. Amph. prol. 118. The same phrase occurs in the writers of the silver age, e. g. Vellejus Paterculus and Pliny the younger: see also the commentators on Juv. VI 21. — *haec mea senectus sustinet* 'my old head can bear'.

383. *istac iudico* 'I decide in the manner proposed (or wished) by you'.

384. *servassint* = *servaverint*, or rather originally *servavesint*, seen on Aul. 226. The same phrase occurs Cas. II 5, 16 and Pseud. 37; cf. *dí te amabunt* Men. 277.

385. The mss. read *séd adde ad istam*: see Introd. to Aul. p. XLIV. 'Quamquam non nescio esse qui defendant, tamen et olim reieci Proleg. p. CXXIV et nunc habeo cur spernam, de quo genere universo deducta opera agetur in *Vindiciis*'. RITSCHL.

386. *ut concilies* 'to win him over'. — *eccere* 'there we have it', an expression of indignation and surprise; Corsen II 858.

387. *nímio citius* 'more quickly by far'; see Ramsay's *Mostellaria*, p. 235.

388. *ad eam rem* 'to that effect'.

389. *negotium* 'a troublesome piece of work'.

390. *lepidus vivis* = (*benignus*) *es*; for this use of *vivere* see n. on Aul. 416. — *haec* is the usual form of the nom. pl. fem. in Plautus. — *habet* = *habitat*, see above v. 156.

- verum meliora sunt quam quae deterruma.
 sed hoc unum consolatur me atque animum meum,
 395 quia qui nil aliud nisi quod sibi soli placet,
 consulit adversum filium, nugae agit: 5
 miser ex animo fit, factius nilo facit.
 suae senectuti acriorem hiemem parat,
 quom illam infortunam tempestatem conciet.
 400 sed aperiantur aedes, quo ibam: commodum
 ipse exit Lesbonicus cum servo foras. 10

LESBONICVS. STASIMVS. PHILTO.

LE. minus quindecim dies sunt quom pro hisce aedibus II 4
 minas quadraginta accepisti a Callicle.

396. For the accentuation *consulit* comp. above, v. 75. — *nugae agit* 'acts foolishly': comp. 441 *nugas postulet* 'would desire impossibilities'. 'There are two older forms of *nugae*: *naugae* and *nogae* (in which we have the same vowel-change as in *claudus clodus cludus*), the first of which leads us to the only right derivation from *naucum*, i. e. *res nihili*, (c and g in *viginti vicesimus*, *curculio gurgulio* etc.). The origin, however, of *naucum* was obscure even to the ancient grammarians (see their opinions in Festus p. 166 M.), nay even to Plautus himself who lets the slave Tranio say in Most. V 1, 1, *qui homo timidus erit in rebus dubiis, nauci non erit. Atque equidem quid id esse dicam verbi 'nauci' nescio*. — *naugae* is the spelling of C Merc. V 2, 101; *naugatorius* of A Trin. 844; *naugari* seems to be indicated by the errors of the mss. Trin. 900; *nogae* is the spelling of B Trin. 856'.
 Brix.

397. *ex animo* ἐνὶ θυμῷ: so

also Epid. IV 1, 1. Stich. I 1, 2. Capt. V 1, 7: Brix compares Cist. I 1, 62 *doleo ab animo*. — *factius* is an isolated comparative; the sense is *nilo magis quidquam effectum reddit*. See *occlusior* above, v. 222.

398. Old age may be called the *hiemps* of life; by displeasing his son, a father merely contrives to render this winter-time even worse than it naturally is.

399. *conciat* is present: the future *ciet* is quoted from Amph. I 2, 14.

400. *ibam* 'I was going': impf. de conatu. — *commodum* 'just in time': so again 1136. See my n. on Ter. Eun. 343.

401. See n. on v. 275.

Sc. III. Philto stands aside during the following dialogue between Lesbonicus and Stasimus.

402. *quindecim dies* 'a fortnight'; so in French *quinze jours*.

403. It is characteristic of Lesbonicus that he does not even take the trouble of con-

estne hóc quod dico, Stásime? ST. quom consídero,
 405 meminísse videor fieri. LE. quid factúmst eo?
 ST. exéssum, expotum, exúñctum, elutum in bálineis. 5
 piscátor pistor ápstulit, lanif coqui
 holitóres myropolae áucupes: confit cito.

trolling his money, but leaves it in the hands of a slave.

405. *eo*, sc. *argento*: just as we might say, what's become of it': the neuter *id* being used in vague reference to the subject in question. cf. *Asin.* I 1, 76 *viginti iam usust filio argenti minis: face id* (that sum) *ut paratum sit*. Brix also quotes *Bacch.* IV 9, 103. 106. *Epid.* I 2, 11 sqq. *Pseud.* IV 7, 51. We may add from Terence *Haut.* 63. *Hec.* 421.

406. The mss. agree in reading *comessum*, in which the double *s* is a spelling frequently found in the best mss. of archaic writers, no doubt due to the assimilation of *d* to *s*, the original form being *comed-sum*. I have, however, followed Ritschl in writing *exessum*, a form given (perhaps from this very line) in three old glossaries, and by which we get four participles equally compounded with *ex*. — *exunctum*, *elutum* (for which Plautus probably wrote *exlutum*): 'the main delight and extravagance of the bath commenced: their slaves anointed the bathers from vials of gold, alabaster, or of crystal containing the rarest unguents gathered from all quarters of the world. The number of these smegmata used by the wealthy would fill a modern volume — especially if the volume were printed by a fashionable publisher; *Amaracinum*, *Megalium*, *Nardum* — omne quod erit in

um: LORD LYTTON, *The last Days of Pompeii* b. I ch. 7. — *balinea* (not *balineum*) appears to be the form exclusively used by Plautus, in close correspondence with the Greek *βαλαντιον* (see n. on v. 112): instances of *balinea* and *balineum* from Inscriptions are collected by Corssen II 256. (See also ib. 347.) Cf. also Ritschl, *Opusc.* II 523.

407. *pistor* 'nomen erat eius qui ruri far pinsebat', according to Varro ap. Non. p. 152; 'a miller', the baking of bread being one of the duties of the cook (as it is in the country even now). See crit. n. on Aul. 397.

408. *holitor* 'the greengrocer'; both *holus* and *holitor* are better spelt with an *h* both on etymological grounds (see Corssen I 100 II 160) and in accordance with the Inscriptions (ib. 104) and mss. (Ribb. Ind. Verg. p. 421): see also n. on Ter. Andr. 369. Varro, however, knows and accounts for *olus* de l. l. V 108 (p. 43 M.). — *aucupes* 'poulterer': but is it not strange that the *μυροπώλης* should be mentioned with the greengrocer and poulterer? — *confit* 'is got through', instead of *conficitor*. The same form was formerly read Ter. Ad. 946, but has there yielded to *quom fit* in recent editions. For this and similar forms see Munro on Lucr. II 1004.

- non hércle minus divórse distrahitúr cito,
 410 quam sí tu obicias fórmicis papáverem.
 LE. minus hércle in istis rebus sumptumst séx minis.
 ST. quid, quód dedisti scórtis? LE. ibidem uná traho. 10
 ST. quid, quód ego frudavi? LE. ém istaec ratio máxumast.
 ST. non tibi illud adparére, si sumás, potest,
 415 nisi tu inmórtale rére esse argentúm tibi.
 PH. sero átque stulte, priús quod cautum opórtuit,
 postquám comedit rém, post rationém putat. 15
 LE. nequáquam argenti rátio comparét tamen.

409. This line is omitted in all mss. except the palimpsest. The forcible expression *divorse distracti* would alone be sufficient to vindicate the Plautine origin of these words.

410. The molossus *fórmicis* may be defended with other instances, see Ritschl Proll. p. CCXIV; but accentuations like this are especially frequent in the spurious prologues: *consentit* Cas. prol. 59. *féciatis* Poen. prol. 7. *infantis* ib. 28. *abiuránt* Rud. prol. 14. *Virtutém* Amph. prol. 42. *praefectíst* ib. 100. *Mércatúr* Merc. prol. 6. *céletúr* Amph. I 2, 28 (in a scene which can be shown to be interpolated); for Plautus comp. especially Men. 102. 702. Rud. 461. 805. Poen. II 34. III 3, 20. It is not, therefore, necessary to write *formicis tu obicias* (Nonius has so without *tu*), as Ritschl did in his first edition. — *papaver* as masc. is quoted by Charisius p. 83, 27 K. from this place; in Plautus and in the older writers it is always masc.

411. *in istis rebus* 'in those things which you enumerate'. — *sumptumst* = *absumptum est*, *impensum est*, 'has been spent'; comp. 414 and especially Mil. gl. 666 sq. *in mala uxore atque*

inimico si quid sumas, sumptus est: In bono hospite atque amico quaestus est quod sumitur.

412. *ibidem uná traho*: see n. on v. 203.

413. *frudavi* is Ritschl's emendation, the mss. having either *defrudavi* (BDa) or *defraudavi* (AC): but *frudare* and *defrudare* are supported by the best authorities and attested by Prisc. I 52 H.: see n. on Ter. Phorm. 44. Ritschl, Par. p. 541 sq. Corssen I 660 quotes even *frude* for *fraude* from an Inscription. — *istaec ratio* 'your account': for this meaning of *ratio* see n. on Ter. Ad. 855, and cf. here v. 417, 8, (9).

414. *illud*, the whole affair. *si sumas* 'if you merely spend', leaving all the trouble of accounting for the money to me. This explanation is also supported by the forcible position of *tibi* and *tu* at the beginning of the line, for which we should supply the antithesis 'but it *does* to me'.

416. *quod sc. ut rationem putaret*.

417. *rationem putare* 'to balance an account', occurs Aul. 520, Most. 299. Cas. III 2, 25. Ter. Ad. 208. Afran. 79. Cato de re rust. II 5. V 3 extr. Cic. Att. IV 11, 1.

- ST. *ratio* quidem hercle adpáret: *argentum* *οῖχεται*.
 420 minás quadraginta ácepesti a Cállicle,
 et ille aédís mancúpio áps te ácepit. LE. ádmodum.
 PH. pol opíno adfinis nóster aedis véndidit.
 patér quom peregre véniet, in portást locus:
 nisi fórtē in ventrem filio conrépserit.
 425 ST. millé drachumarum tárpezitae Olúmpico,
 quas dé ratione déhibuisti, rédditae.
 [pro sponsione pronuper quam exactus es].



419. For Greek words and phrases in Plautus see n. on *παῖσαι* v. 187. — *ratio* may here be taken in the sense of 'manner': Stasimus means that the manner in which the money was spent is just as clear (see 406—410) as the result. A ludicrous application of this line is related by Cicero in *Pison.* 25, 61: *ita enim sunt perscriptae (rationes) scite et litterate, ut scriba, ad aerarium qui eas rettulit, perscriptis rationibus secum ipse, caput sinistra manu perficans, commurmuratus sit ratio ... οῖχεται*.

421. *manupio accipere* recurs *Curc.* 494 sq. *egone ab leone quicquam Mancupio accipiam, quibus sui nil est nisi una lingua?* — *admodum* 'just so': see n. on *Ter. Hec.* 458.

422. *opino* is used in a considerable number of passages by Plautus instead of *opinor*. — *adfinis noster* is ironical 'our intended brother'.

423. *peregre* 'from abroad': see n. on v. 149. — *in porta*, i. e. at one of the gates of the town, where beggars used to station themselves: *Capt. I* 1, 22 *vel extra portam Trigemina ad saccum ilicet*.

425 *mille drachumarum* occurs in the same way *Ter. Haut.* 601;

mille is in fact always treated as a subst. by Plautus, never as an adjective. — *drachuma* is the usual form under which the Greek *δραχμή* appears in the old writers, as has been elaborately proved by Ritschl (see his *Opusc.* II Ind.); cf. Corssen II 131, and my n. on *Ter. Andr.* 451. — *tarpezita* or rather *tarpepsita* is the Plautine form of the Greek *τραπέζιτης* 'a banker': first vindicated by Fleckeisen, *Ep. crit.* p. XIII sq., then by Ritschl (*Opusc.* II ind. v. *tarpepsita*). For similar instances of metathesis see my dissertation on the *Aul.* p. 14. — *Olympicus* *Ὀλυμπικός* occurs as a name in Greek writers also.

426. *de ratione* 'according to account'. — *dehibere* and *prae-hibere* occur in several passages in Plautus instead of *debere* and *praeberere*; but as the mss. vary it would not be wise to restore these original forms throughout, as Fleckeisen did in the second volume of his *Plautus*.

427. This line is placed here by A, but after the next line by the other mss. But *pronuper* is no word ('inauditum sanaeque rationis plane experts' says Ritschl), and in spite of even the most violent changes it is impossible to construe this line

LE. *nempe* quás sponpondi. ST. immó 'quas despondi' inquito, pro illo ádulescente, quém tu esse aibas dívitem.

LE. factum. ST. út quidem illud périerit. LE. factum íd quoquest.

- 430 nam núnc eum vidi míserum et me eius míseritumst.
ST. miserét te aliorum, tuí nec miseret néc pudet. 30
PH. tempúst adeundi. LE. éstne hic Philto qui ádvenit?
is hérclest ipsus. ST. édepol ne ego istúm velim
meum fieri servom cúm suo pecúlio.
435 PH. erum átque servom plúrumum Philtó iubet 35
salvére, Lesbónicum et Stasimum. LE. dí duint
tibi, Philto, quaequomque óptes. quid agit fílius?
PH. bene vólt tibi. LE. edepol mútuom mecúm facit.

in any way, and besides *nempe* 427b. would have no sense, if Stasimus himself had already mentioned the *sponsio*. Ritschl (Par. p. 529) has, therefore, justly rejected these words as a versified gloss on the next line. Weise had done so even before Ritschl.

427b. For *nempe* see n. on v. 328. — *despondere* is in this sense made by Stasimus; he means 'say rather that by bailing him you lost your money'. *de* denotes here removal: *spondendo demere sibi*.

429. *factum* 'tis true': cf. v. 127. — Stasimus presses his point to show that Lesbonicus was careless with his money, as this makes his own carelessness more pardonable. *ut quidem* 'whence follows that that sum at all events was wasted (*perierit* = *disperdita sit*), thrown away'. *ut* is conceived in dependence on *factum*.

430. *eius* is the spelling of the palimpsest, see n. on v. 358. — The pity felt by Lesbonicus for the misfortunes of others is a happy trait to let him in

our eyes appear deserving of Lysiteles' kindness to him. Lesbonicus is only thoughtless, but not wicked.

432. For the hiatus (which is sufficiently protected by the change of speakers) see *Introd.* to Aul. p. LX. (The everlasting fluctuations of Ritschl's judgment as to hiatus are here perceptible in his note '*tempus adeundi est* Camerarius, haud scio an vere', while his '*proedosis*' maintains the hiatus.)

433. *istum* 'the man you mention'.

434. *peculium* is here jocosely applied to Philto's private property, he himself being considered as Stasimus' *servos*.

436. Philto is exquisitely polite in saluting both master and servant. — *erus* is the only genuine spelling, not *herus*.

437. *duint*: see n. on Aul. 62.

438. Cf. *Curc.* 46 sq. *ea me deperit, Ego autem cum illa nolo facere mutuom*. PA. *quid ita?* PH. *quia proprium facio: amo pariter semul*. So *mutuom fit* (sc. a me) Mil. gl. 1253.

- ST. nequam illud verbumst 'béne volt', nisi qui béne facit.
 440 ego quóque volo esse líber: nequiquám volo. 40
 hic póstulet frugi ésse: nugas póstulet.
 PH. meus gnátus me ad te mísit, inter te átque nos
 adfinitatem ut cónciliarem et grátiam.
 tuam vólt sororem dúcere uxorem, ét mihi
 445 senténtia eademst ét volo. LE. hau nosc'ó tuom'. 45
 bonis tuis rebus meás res inridés malas.
 PH. homo égo sum, tu homo's: íta me amabit Iúppiter,
 neque té derisum advénio neque dignúm puto.
 verum hóc quod dixi, méus me oravit filius
 450 ut tuám sororem póscerem uxórém sibi. 50
 LE. mearúm me rerum nóvisse aequomst órđinem.
 cum vóstra nostra nón est aequa fáctio:
 adfinitatem vóbis aliam quaérite.
 ST. satín tu sanu's méntis aut animí tui,

440. I adhere to the spelling *nequiquam* which is supported by the best mss. in the majority of instances (though not here) and in agreement with the formation of the word: *qui* being the ablative. I am sorry that Ritschl should subsequently have reverted to the spellings *nequidquam* and *nequicquam*, in which he fancies to discover a trace of an old ablative *d*. (See below v. 565.)

441. *postulet áξιον ἄν* 'let him pretend'. — *nugas postulet* is explained in n. on v. 396.

445. *hau nosco tuom* 'I do not recognise your character' (in your present conduct): comp. Ter. Eun. 1066, *non cognosco vestrum tam superbum*. See also on v. 123.

446. *bonis tuis rebus*, is abl. absol., *τῶν σῶν εὐπορίων*. (Or might we take it as a real abl. instr.; 'by your wealth', i. e. by bringing my poverty face to face with your wealth!)

447. *homo*: on account of the uncertain state of human affairs we should never boast of our possessions, and be always afraid of the *ψόρος θεῶν*. See the similar conversation between Megadorus and Euclio, Aul. 218—222.

449. *hoc quod dixi* 'as I have already said', = *ita uti dixi* which occurs in many passages.

450. *ordinem*, the rank or social position befitting my fortune.

452. *factio* is originally a political term, but here (and 467. 491. 497) used of social rank, as we might say 'circle'. Brix appropriately compares Cist. II 1, 17 *neque nos factione tanta quantia tu sumus, neque opes nostrae tam sunt validae quam tuae*.

454. For the genitives *mentis* and *animi* comp. my note on Aul. 105, where I might also have quoted Epid. II 2, 55 *sermonis fallebar*, though this is differently explained by Key L. G. § 940.

- 455 qui cōndicionem hanc répudies? nam illúm tibi
ferentárium esse amícum inventum intéllego. 55
LE. abin hinc dierecte? ST. si hércle ire occipiám, votes.
LE. nisi quíd me aliud vis, Phílto, respondi tibi.
PH. benígniore, Lésbonice, té mihi
460 quam núnc expior ésse, confidó fore. 60
nam et stúlte facere et stúlte fabularier,
utrúmque, Lesbonice, in aetate háu bonumst.
ST. verum hércle hic dicit. LE. óculum ego ecfodiám tibi,
si vérbum addideris. ST. hércle qui dicám tamen:

455. *condicio* 'a marriageoffer', see above v. 159.

456. For *ferentárium* see Introd. to Aul. p. XLIV (an instance exactly parallel is *sedentárii sutores* Aul. 508); see also C. F. W. Müller, 'Nachträge' p. 37 sq. (158). 'According to Veget. I 20, the *ferentarii* were light troops whom it was usual to place at the flanks to begin the fight with slight skirmishing; according to Varro de l. l. VII 57 and Paul. p. 85 the name was derived from *ferre* (*auxilium* or *arma*), and here it is obvious that Plautus thinks of a 'helping' friend, a friend in need'. Brix.

457. *abin hinc dierecte* 'go to the deuce': *dierectus* occurs only in Plautus (and once in Varro's satires) and is always pronounced in three syllables. See the passages collected in Ramsay's *Mostellaria*, p. 95 sq. — *votare* is the Plautine form for *vetare*: Corssen II 66. — *si hercle*: see n. on Aul. 48.

458. I have kept the reading of the mss., though Ritschl adopts Hermann's order *nisi me aliud quid vis*, as he considers an anapaestic word faulty in the second foot: Proll. CCXXI. But comp. above, v. 397 *miser ex animo fit* etc. But why then

does not Ritschl also change Merc. 728 *illást-etíám vis nómen dicam*, where it would be cheap enough to read *vis, étiam*; again Persa 372 *verum ei rei operám do ne álíi, dicant quíbus licet* (why not *ei rei do óperam*?); see also other passages collected by Brix: Poen. III 3, 68. Mil. gl. 547, and in Terence Ad. III 5, 57. Haut. 113. Phorm. V 8, 38. 459. *benígnior* 'kinder, more polite'.

462. *in aetate* 'in human life': see n. on v. 24.

463. For *oculum ecfodere* see n. on Aul. 53.

464. *qui* is Fleckeisen's reading (krit. misc. p. 30) and this is surely indicated by *quid* BCD, the *d* having been added merely from the next word (*dicam*). *qui* in such expressions as this is the ablative of the indef. pronoun = *πῇ* or *πῶς*, the same as in *ecqui numqui quippe qui utqui* (v. 637) *atqui*. Cf. Most. 824 *hercle qui multo improbiore sunt quam a primo credidi*, and the same *hercle qui* occurs Pseud. 473. Merc. 412. 1007. Stich. 559. Men. 1092. Similarly we find *edepol qui* Mil. gl. 779, Amph. 776, Pers. 564; *ecastor qui* As. 690; *at pol qui* (= *atqui pol*) Rud. 946. As. 823. Amph.

- 465 nam sí sic non licébit, luscus díxero.
 PH. ita núnc tu dicis, nón esse aequiperábilis 65
 vostrás cum nostris fáctiones átque opes?
 LE. dicó. PH. quid? nunc si in aédem ad cenam véneris,
 atque íbi opulentus tibi par forte obvénierit:
 470 [adpósita cena sít, popularem quám vocant:
 si illí congestae sít epulae a cluéntibus,] 70
 si quíd tibi placeat, quód illi congestúm siet,
 edísne an incenátus cum opulento áccubēs?
 LE. edím, nisi si ille vótet. ST. at pól ego, etsí votet,
 475 edim átque ambabus mális expletís vorem,
 et quód illi placeat, praéripíam potíssimum: 75
 neque illí concedam quícquam de vitá mea.
 verécundari néminem apud mensám decet:

705. — The palimpsest gives *quin* in the present place, but this should be compared with the form *atquin* which is foreign to Plautus: see Ribbeck, Lat. Part. p. 20. — *qui* means 'some way or other'.

465. *luscus*, quando tu mihi oculum ecfoderis.

466. *ita* 'do you really mean to say'? — *aequiperare* and *aequiperabilis* are the archaic forms which again correspond to later forms of vulgar Latin: Corssen II 410. See below, n. on 643.

468. *nunc* is the Greek *νῦν*, 'for instance'. — *cena* is explained v. 470 sq., a *cena popularis*, the expense of which was defrayed by the tithes due to Hercules or some other god; cf. Macrob. Sat. III 12, 2 *testatur Terentius Varro . . . maiores solitos decimam Herculi vovere nec decem dies intermittere quin pollucerent* (Ramsay's Most. p. 99 sq.) *ac populum ἀστυπόλον cum corona laurea dimitterent* (perhaps *adm.*?) *cubitus*.

469. *par* 'as partner' of your *κλίνη, ομόκλινος*, in accordance with the Greek habit of accommodating two guests on a couch, while the Romans arranged their *lecti* for three.

470 sq. These two lines are considered spurious by Ritschl, and at all events there seems to be little doubt that 470 is spurious (as Fleckeisen saw, krit. Misc. p. 17), as the construction is somewhat loose, and as it was scarcely necessary to explain 468, the character of the *cena* being sufficiently indicated by the words *in aedem*.

473. *edisne* is subjunctive, cf. 475.

474. *nisi si* 'except if'. For *votare* see n. on 457. — *etsi votet* 'even supposing he should forbid me.'

477. *de vita mea* 'so as to diminish my food.'

478. *verecundari* 'to be bashful.' — In senatu dicitur: *nulla verecundia debet nos demovere a sententia dicenda, ubi de rebus divinis et humanis agitur*. (Whence does Scaliger get this formula?)

- nam ibi dé divinis átque humanis cernitur.
 480 PH. rem fábulare. ST. nón tibi dicám dolo:
 decédam ego illi dé via, de sémita, 80
 de honóre populi: vérum quod ad ventrem áttinet,
 non hércle hoc longe, nlsi me pugnīs vicerit.
 cena hác annonast sine sacris heréditas.
 485 PH. sempér tu hoc fácito, Lesbónica, cógites,
 id óptimum esse, túte uti sis óptumus: 85
 si id néqueas, saltem ut óptumis sis próxumus.
 nunc cóndicionem hanc, quam égo fero et quam aps
 té peto,
 dare átque accipere, Lésbonice, té volo.
 490 dei dívites sunt, deós decent opuléntiae
 et fáctiones: vérum nos homúnculi 90
 salíllum animai: quámm quom extemplo emsisimus,

divinae et humanae res parasciti
 est esca, et mensa senatus. quo
 quid lepidius dici potest? aliter
 accipias, perit omnis lepor'.
 SCALIGER.

479. *cernitur* = *decernitur*.

480. *remfabulare* ἀληθῆ λέγεις.
 — *non dolo*: see on v. 90; 'I'll
 tell you the truth'.

481. It was the duty of slaves
 to make way for men of free
 birth: see n. on Ter. Haut.
 (prol.) 31. — *via* is the street
 in general, *semita* the footpath.

482. *de honore populi* means
 in all things which concern the
 outward show of respect (*honor*)
 due to a free citizen. — *ad*
 drops its *d* in scansion.

483. *non hoc longe* 'not so far',
 the pronoun is accompanied by
 an expressive gesture. Cf. Most.
 393 D. *quid igitur abeamus hinc*
nos? TR. *non hoc longe*. *Del-*
phium, and the same phrase
 occurs Cist. II 3, 39.

484. *hac annona* 'in the pre-
 sent dearth': we might say
 'an inheritance free of duty';
 with many 'hereditates' the

keeping up of sacra domestica
 was connected, which was fre-
 quently very expensive. Cf. Capt.
 IV 1, 8 *sine sacris hereditatem*
sum aptus ecfertissimum.

486. *optimum est ut*: the same
 constr. is found Rud. I 4, 1
quid mihi meliust, quid magis
in remst, quam corpore vitam
ut secludam? — *optumus* should
 not be understood in a strictly
 moral sense, but in agreement
 with Philto's principles as ex-
 plained above, v. 362 sqq.

489. *dare* 'grant'. *dare* cor-
 responds to *peto*, and *accipere*
 to *fero*.

490. *dei* is merely the old
 spelling for *di*; Plautus and the
 old poets in general know no
 disyllabic *dei* in the plural. —
opulentiae: see on v. 36.

492. I have kept the reading
 of the mss. BCD, not because
 I am perfectly convinced of its
 genuineness, but because not
 one of the conjectures proposed
 by Ritschl (*sitellum*, based on
satillum in the palimpsest, and
 a gloss ξάδιον, *sitella*, *sitellum*),

- aequó mendicus átque ille opulentíssimus
 censétur censu ad Acheruntem mórtuos.
- 495 ST. mirúm quin tu illo técum divitiás feras:
 ubi mórtuos sis, ita sis ut nomén cluet. 95
 PH. nunc út scias hic fáctiones átque opes
 non ésse neque nos tuám neglegere grátiam:
 sine dóte posco tuám sororem filio.
- 500 quae rés bene vortat. hábeon pactam? quíd taces?
 ST. pro di ínmortales, cóndicionem quofus modi. 100
 PH. quin fábulare 'dí bene vortant: spóndeo'?
 ST. eheú, ubi usus nñl erat dicto, 'spóndeo'

Bergk (*stalagmium*), Fritzsche (*scintilla* or *scintillula*), appears satisfactory. *salillum* is quoted from only one other place, Catullus 29, 19 *quod culus tibi purior salillo est*. I am even inclined to think that *salillum* may be explained as a general term for anything very small: *mica salis*, as Catullus says 86, 3. — *quom extemplo, ἐπεὶ τάχι-στα*: n. on v. 242.

493. *ille opulentissimus* 'that (much-envied) millionaire'.

494. *ad Acheruntem* (for the prosody comp. v. 525; see *Introd.* to Aul. p. XLVII) 'in the Acheron': this name is here treated like the names of towns or like *forum*, with which Plautus frequently uses *ad* in the sense of *apud*. — *mortuos* 'after his death'.

495. *mirum quin* lit. 'it is strange why not'; this phrase has always an ironical sense; see the instances collected by Ramsay *Most.* p. 148 sq.

496. *cluet*: see above, v. 309, and below v. 620, whence the meaning of the phrase appears to be 'in accordance with the true sense of the word'. *Φίλτων* is easily connected with *φιλεῖν*, *τὸ φιλεῖν*: Stasimus insinuates that in Hades Philto may per-

haps put his riches to the use indicated by his name, in bestowing *δόσεις ὀλίγας τε φίλας τε* on his friends. Comp. Capt. III 5, 31 *facito ergo ut Acherunti clueas gloria*.

497. *hic* = *apud nos*, or *in hac condicione*.

498. *neglegere* 'slight', i. e. undervalue.

500. *quae res bene vortat* recurs below, v. 572. — *pactam* sc. sororem, cf. below 1183. See also Poen. V 3, 38 AG. *tuam mihi maiorem filiam despondeas*. HA. *pactam r-m habeto*. AG. *spondesne igitur? spondeo*. Curc. 674 *spondesne, miles, mi hanc uxorem?* TH. *spondeo*.

501. *quoismodi* is the pronunciation required by the metre: *Introd.* to Aul. p. LVII.

502. In the same way Euclio (Aul. 255) says to Megadorus when bestowing his daughter upon him: *di bene vortant*. Below, v. 573, Lesbonicus really uses the phrase in the act of betrothing his sister to Philto for Lysiteles.

503. *erat* drops its final *t* and is thus reduced to a pyrrhic: *Introd.* to Aul. p. XXIV. To avoid this, Ritschl admits Lindemann's transposition *dicto nil*

- dicébat, nunc hic quom opus est non quit dicere.
 505 LE. quom adfinitate vóstra me arbitrámini
 dignum, hábeo vobis, Philto, magnam grátiam. 105
 sed si haéc res graviter cécidit stultitiá mea,
 Philto, ést ager sub úrbe nobis: eúm dabo
 dotém sorori: nam ís de divitiís meis
 510 solús superfit praéter vitam rélicuos.
 PH. profécto dotem níl moror. LE. certúmst dare. 110
 ST. nostrámne, ere, vis nutricem, quae nos éducat,
 abálienate a nóbis? cave sis féceris.
 quid edémus nosmet póstea? LE. etiam tú taces?
 515 tibi egón rationem reddam? ST. plane périmus,
 nisi quíd ego conminíscor. Philto, té volo. 115

erat usus. — Stasimus means that in other instances when Lesbonicus ought rather to have refrained from saying 'spondeo' (v. 427 sqq.), he was ready enough with it; but now that a useful *sponsio* presents itself, he hesitates and will not say the word. — An engagement was considered as a verbal contract or *stipulatio*, in which *spondeo* was the word used to confirm the transaction.

504. *hic* is adverb = *in hac re*. (It is difficult to see why Ritschl should call this 'perquam incommodum' and exchange it for *hoc*, a mere conjecture; *nunc hic* is surely no mere tautology: *hic* corresponds to *ubi* in the preceding line, and *nunc* enforces the notion of the present time in opposition to the imperfect *dicebat*.)

505. *quom* stands, as it often does in the archaic writers, where later usage would have required *quod*.

507. *haec res* 'my fortune' (see above, v. 172). — *graviter cecidit* 'has collapsed heavily' = *periiit funditus*.

508. *sub urbe* 'before the gates of the town': hence *suburbanus*, and our own *suburb*.

509. The mss. read *de stultitiis meis* (or the sing.), but as in that reading the preposition *de* would be quite meaningless, I have adopted Bergk's ingenious emendation which has also met with Ritschl's approbation in his second edition.

510. *superfit* = *superest*, occurs in Plautus Pseud. 456, Stich. 592. Mil. gl. 356; among later writers Columella has it XII 1, 5.

511. *certumst* 'I am resolved': see n. on v. 270.

513. *cave* is generally a pyrrhic in Plautus: Introd. to Aul. p. XXVII.

514. *etiam tu taces?* 'won't you be silent'; *etiam* is expressive of anger and vexation at Stasimus' presumption in interfering with the whole affair.

515. The same expression occurs Aul. 45.

516. *te volo*, sc. *conloqui*, a very common ellipsis in conversational language: see below 717. 963. 1059. Capt. III 4, 70. Mil. gl. 375.

PH. siquid vis, Stasime. ST. huc cóncede aliquantúm.

PT. licet.

ST. arcáno tibi ego hoc díco, ne ille ex té sciat
neve álius quisquam. PH. créde audacter quídlubet.

520 ST. per deós atque homines díco, ne tu illúnc agrum
tuom síris umquam fieri neque gnatí tui. 120

ei rei árgumenta dícam. PH. audire edepól lubet.

ST. primum ómnium olim térra quom proscínditur,
in quínto quoque súlco moriuntúr boves.

525 PH. apage. ST. 'Acheruntis óstium in nostróst agro.
tum vínum, priusquam cóctumst, pendet pútídum. 125

517. *siquid vis* sc. operam do tibi, 'I am at your service'. — *licet* 'it shall be done': v. 372.

518. *arcano* 'in secret', is abl. modi.

519. *crede* 'entrust': v. 145.

521. *siris* is the reading of A, (*sciris* BCD, *sinas* FZ): cf. Merc. 613 where *ne di sirint* has been justly written by Camerarius (*deserint* CD, *desierint* B).

522. *rei* should be rather spelt *re* to express the synizesis even to the eye and explain the fact of the entire absorption of the word by elision in this passage. — Philto is not so stupid as to believe in the disinterestedness of Stasimus in dissuading him from accepting the piece of ground; in his words *edepol lubet* we should recognise a certain humour which must of course be properly expressed by the actor.

523. *olim* has here its original meaning as the adverb of *ille* or, in its old form, *olle* = *illo* tempore, in late language *tum*: comp. Mil. gl. 2 *quam solis radii esse olim, quom sudumst, solent*. Truc. I 1, 46 *quom olim muscarumst quom caletur maxime*. Poen. I 2, 143 *quam mare olim*

est, quom ibi alcedo pullos educit suos. Among later poets, Lucretius has *olim ubi* VI 148, which is imitated by Virgil A. V 125, cf. ib. VIII 391 where he has *olim cum*. (In all other passages in Plautus *olim* has its usual meaning 'once, at a time'.)

524. *quinto* A: 'quod servandum duxi, quamvis rara et fortasse singularis in ipso numero [not in the proper name] ea sit scriptura' RITSCHL: cf. Merc. 66 where Ritschl has *quinto anno quoque* in his text, and *quicto* is the reading of the first hand in B.

525. For the prosody of *Acheruntis* comp. v. 494: it is here indicated in B by the spelling *accheruntis* 'notabili scriptura ac fortasse vera', says Ritschl; but at all events this is not the spelling of Plautus himself, in whose age it was not usual to double consonants.

526. Cf. *coquere uvam* in Varro de re rust. I 54. *mitis in apricis coquitur vindemia sazis* Verg. Georg. II 522. — The expression *putidae uvae* is used by Varro, cf. Non. 152, 23. — Cf. Porphyrio on Hor. Od. I 20, 10 *pro vino uvam posuit* (Horatius):

- LE. consuádet homini, crédo. etsi sceléstus est,
 at mi infidelis nón est. ST. audi cétera.
 postíd frumenti quom álibi messis máxumast,
 530 tribus tántis illi mínus redit quam opséveris.
 PT. em istíc oportet ópseri morés malos, 130
 si in ópserendo póssint interfieri.
 ST. neque úmquam quisquamst, quóius ille agér fuit,
 quin péssume ei res vórterit. quóium fuit,
 535 alii éxolatam abiérunt, alii emórtui, 135
 alii se suspendére. em nunc hic quóius est,
 ut ad incítas redáctust. PH. apage a me ístum agrum.

μετὰ τὸν πόνο. huic contrarium Plautus in Trinummio fecit, vinum pro uva dicens.

527. *consuadet* is explained by Brix 'he advises Philto not to accept the land: but this he does in the very best intention of the world, being always bent upon my interest'. *consuadere* occurs only in Plautus: v. 672. Asin. 261. Merc. 143. — For *credo* see n. on v. 115.

528. at 'after all', or 'at least', often stands emphatically at the beginning of an apodosis: cf. Capt. III 5, 25 sq. *si ego hic peribo et ille, ut dixit, non redit: At erit mi hoc factum mortuo memorabile*, where Lindemann quotes Livy IX 1 *quodsi nihil cum potentiore iuris humani relinquitur inopi, at ego ad deos . . . confugiam*.

529. *postid* is the original form of the preposition *post* (comp. *antid* v. 546; both forms are originally ablatives ending in *d*: Corssen II 199) which in later Latin survived in the compound *postidea*. See Ritschl Opusc. II 270.

530. *tribus tantis minus* 'three times as little': cf. Bacch. 1034 *sescenta tanta reddam, si vivo*,

tibi. — *illi* = *illic*, as it often is in Plautus. *illic* itself = *illi* + *ce*.

532. *interfieri* occurs only here in Plautus.

534. *quóium* is explained as a gen. plural masc. and fem. by Charisius p. 162, 2 K., and Bücheler on Latin decl. p. 46 quotes from the Lex agraria l. 90 *neve quis fertio quo quis eorum, quóium eum agrum esse oportet, eum agrum habeat*. (*quóium* B, *cuium* A, *ciuium* C, *cuius* D: the usual reading *quorum* is a conjecture by Saracenus.)

535. The old form *exolatam* (or *exol.*) is in this place attested by the palimpsest and Nonius who quotes this line p. 123, 20. *exolatam* is given by B Merc. 593, *exol.* by the same ms. Pseud. 1035. — *emortui* 'dead and gone', a more emphatic word than *mortui*. Cicero has the verb *emori* Off. III 32, 6 and de rep. IV ap. Lactant. Inst. V 11. — In enumerations like the present, *sunt* may be omitted even in the comic style.

537. *ad incitas* 'ad summam rerum perturbationem desperationemque' Glossae Placidi, p. 434. The same expression

ST. magis ápage dicas, si ómnia mea audíveris.
nam fúlguritae súnť alternae árbores:

540 sués moriuntur ángina acrí acérrume:

occurs Poen. II 2, 26. — The expression was originally used of a game when one of the players was 'checkmate' in not being able to move. one of his figures, he was then *ad incitas* (sc. calces) *redactus*: *incitus* meaning 'immoveable', from *ciere*, the technical term of moving the figures on the board. *istum agrum* 'that land of yours.'

538. The mss. AB read *a me*, but Plautus never says *audire ab aliquo*, but only *ex aliquo*. Kampmann and Ritschl write, therefore, *ex me*. But as CD read *omnia mea*, I declared in favour of that reading which would mean 'all my arguments, all I've got to say': and still adhere to it, though Ritschl says '*omnia mea* miro iudicio defensum a Wagnero': the '*mirum iudicium*' consisting, of course, in my assumption of the original long quantity of *a* in the neuter plural, though there I am countenanced by Corssen II 460 sq. who almost entirely adopts my investigations contained in the Rh. Mus. XXII 427. It is moreover, proved by Müller, 'Nachtr.' p. 75—77, that the united authority of the mss. CD in many instances deserves greater respect than B.

539. If Ritschl did not expressly say so, it would be embarrassing to guess his intention in putting a form *alternas* in his text: but it is actually meant for a nom. plur. There is, however, not a single trace

of this nom. plur. in *as* in the mss. of Plautus: and the line quoted by Ritschl (N. Exc. p. 117) has long since been explained by merely adding a note of exclamation: *quót lætitiás in-speratas! módo mi inrepere in sinum* (Pomponius ap. Non. p. 500, 26). We should in the present line either admit a hiatus before a cretic word at the end of a line (see the Introd. to the present vol.) or assume the loss of a little word like *ibi* either before or after *alternae*. — Places struck by lightning were considered accursed and unholy, and were fenced in. Trees struck by lightning were likewise regarded as *devotae* or *infelices*: cf. *triste lignum* Hor. Od. II 13, 11.

540. *ángina* is also used by Lucilius ap. Non. p. 35, 10 *insperato abiit quem una angina sustulithora*, and Serenus Sammonicus v. 282 *angina verò sibi mixtum sale poscit acetum*. Lucian Müller (in Ritschl's Pref. p. LXVII) who quotes these passages, justly assumes the derivation of this word from *αἴχμη*: cf. *thermipolium* and *θερμοπώλιον*. *acri* is not in the mss., but added by Haupt in conformity with the Plautine fondness for paronomasiae. (Ritschl of course writes, *anginad acerrume*). Without the addition of *acri* the expression *acerrume mori* (which does not occur elsewhere) would be rather strange.

ovés scabrae sunt, tám glabrae, em, quam haec ést manus. 140
tum autém Surorum, génus quod patientíssimumst
hominúm, nemo exstat qui íbi sex mensis víxerit:
ita cúncti solstitiáli morbo décidunt.

- 545 PH. credo égo istuc, Stasime, ita ésse: sed Campáns genus
multó Surorum iam ántidit patiéntiam. 145
sed is ést ager profécto, ut te audiví loqui,
malós in quem omnis públice mittí decet:

541. *haec manus* 'my hand':
in saying this he shows his hand.

542. *tum autem* 'then again'.
— Syrian slaves were considered
very strong and powerful: see
the comm. on Juvenal VI 351.
Martial IX 2, 11, 22, 9.

544. *morbus solstitialis* occurs
only here: it would naturally
mean an illness occurring a-
bout the time of the summer-
solstice, i. e. at the hottest
time of the year; a kind of
fever. Comp. Pseud. 38 sq.
*quasi solstitialis herba paulisper
fui: Repente exortus sum, re-
pentino occidi.* Paulus Aegin.
á, τγ', σιερίσσις ἐστὶ φλεγμονή
τῶν περὶ κεφαλὴν καὶ μὲνινγας
μορίων. Hippocr. de aere, aquis
et locis p. 21 ed. Petersen:
ἐπικινδυνόταται ἡλίου τροπαί
ἀμφοτέραι καὶ μᾶλλον θερивαί.
— *decidunt* 'they fall to the
ground': cf. Poen. II 37 sq.
*quemquem visco offenderant, Tam
crebri ad terram decidebant* (so
Camerarius, the mss. have *accid.*)
quam pira.

545. *istuc* 'that which you
say'. — *Campans* 'pro Cam-
panum' is attested by Nonius
p. 486, 24 and A: Brix justly
compares *Picens* and *Picenus*.
— The unfortunate inhabitants
of Capua had after an un-
successful rebellion experienced
the full rigour of the Roman

senate, and a. 211 (at least 20
years before the performance
of the Trinummus) a considerable
number of citizens had been
sold as slaves. The taunt im-
plied in the present passage is
very bitter and unfeeling: Philto
says that now (*iam*, after the
lapse of 20 years) the formerly
luxurious inhabitants of Ca-
pua have become so inured
to the degrading treatment of
slaves and hard work as to
surpass even the Syrians. —
See also Mommsen, H. of Rome
I 639 (sec. ed.)

546. *antidit* = *anteit*, is a
compound repeatedly found in
Plautus: Cas. III 2, 9 *qui post-
quam amo Casinam, magis mun-
dis* (so G. Hermann) *munditiis
munditiam antideo*. Cistell. II 1, 3
*qui omnis homines supero antideo
cruciabilitatibus animi*. Bacch.
1089 *solus ego omnis longe anti-
deo stultitia et moribus moris*,
according to which line we should
not hesitate in correcting Persa
779 *solis ego omnis facile antideo*
(the mss. have *omnibus antideo
facile*). Terence never uses this
form. — The old form of the
preposition, *antid*, is in origin
an ablative: Corssen I 199. 734.
— The usual form *anteit* occurs
Amph. II 2, 18.

547. *ut te audivi loqui* 'to
judge from your words.'

- sicūt fortunatorū memorant insulas,
 550 quo cūncti, qui aetatem ēgerint castē suam,
 convēniant; contra istōc detruđi māleficos 150
 aequōm videtur, quī quidem istius sūt modi.
 ST. hospitiumst calamitātis. quid verbis opust?
 quamvis malam rem quaeras, illic réperias.
 555 PH. at tu hērcle et illic et alibi. ST. cave sis dixeris
 me tibi dixisse hoc. PH. dixti *tu* arcanó satis. 155
 ST. quin hīc quidem cupit illum ápse abalienárier,
 siquē reperire póssit, quoi os súblinat.
 PT. meus quidem hērcle numquam fīet. ST. si sapiēs quidem.
 560 lepide hērcle de agro ego hunc senem deterrui:
 nam quī vivamus nīl est, si illum amiserit. 160
 PH. redeo ad te, Lesbonice. LE. dic sodés mihi,

549. Comp. Hesiod *Ἔργα* 170 sqq. καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες Ἐν μακάρων γῆσοισι παρ' Ὀκεανὸν βαθυδίνην, Ὀλβιοὶ ἥρωες, τοῖσιν μεληδέα καρπὸν Τρὶς ἔτεος θάλλοντα φέρει ζεῖδωρος ἄρουρα. See also Horace Epod. XVI 41 sqq.

551. *istoc* = in istum agrum, whence also *qui* in the next line.

552. *quidem* insinuates a sly doubt on Philto's part as to the truth of Stasimus' exaggerated description. Having, however, previously determined to refuse the land, he does not care to enter into a discussion of Stasimus' account, but treats it as a joke in his own moralising manner.

553. With the expression *hospitium calamitatis* cf. above, 314 *damni conciliabulum*, and the peculiar use of *hospitium* below v. 673.

554. *quamvis malam rem* 'anything be it ever so bad': see v. 380. — *quaeras* 'you may look for it' and be sure to find it.

555. Philto means that a slave like Stasimus is sure to find *malam rem* (punishment, especially flogging) both there (on that devoted land) and elsewhere: in fact that he can never escape from it. —

556. *arcano*: see v. 518.

557. *quidem* drops its final *m*, and thus *quidem cupit* form a proceleusmatic together.

558. *os sublinere* 'to cheat' (comp. the German 'einen anschmieren') is a pretty frequent expression in Plautus: see my n. on Aul. 660. — The hiatus *quoi os* should not be changed against the mss.: cf. v. 604. This may possibly be an isolated trace of the old spelling *quoiei*, as Bücheler thinks, Lat. decl. p. 59. (See also v. 358.)

559. For *quidem hērcle* see Introd. to Aul. p. XLVI n. 2.

560. The hiatus in *de' agr(o)* is legitimate: see Introd. Aul. p. LXII.

561. *qui* = unde.

562. *sodés* 'if you please': see v. 244.

- quid hic ést locutus técum? PH. quid censés? homost,
volt fieri liber, vérum quod det nón habet.
- 565 LE. et égo esse locuplēs, vérum nequiquám volo.
ST. licitúmst, si velles: núnc, quom nil est, nón licet. 165
LE. quid técum, Stasime? ST. de ístoc quod dixí modo:
si anté voluisses, ésses: nunc seró cupis.
PH. de dóte mecum cónveniri nfl potis:
- 570 quod tibi lubet, tute ágito cum gnató meo.
nunc tuám sororem filio poscó meo: 170
quae rés bene vortat. quid nunc? etiam cónsulis?
LE. quid ístic? quando ita vis, dí bene vortant, spóndeó.
PH. numquam édepol quoiquam tam éxspectatus filius
575 natúst, quam est illud 'spóndeó' natúm mihi.
ST. di fórtunabunt vóstra consilia. PH. íta volo. 175
i hac, Lésbonice, mécum, ut coram núptiis 179

563. *quid censes?* i. e. you may easily imagine the subject of our conversation, he being a slave and naturally desirous to gain his freedom.

565. Against the authority of the palimpsest, Ritschl adopts the bad spelling *nequicquam*: see on v. 440.

566. *licitumst* 'you had an opportunity once'. — *nil est* 'when your money is gone' = *in re perditā* v. 609.

567. *quid tecum* sc. loqueris 'what are you muttering to yourself'? Stasimus now more boldly and impertinently repeats his former observation.

568. The mss. read *antea* which does not occur in any other place in Plautus (he says either *antehac* or *ante*): but is it impossible to see in *antea* a mistake arising from the old form *antid*? — *postea* occurs in Plautus together with *postid* and *post*.

569. For *potis* see n. on v. 80.

570. *quod tibi lubet* 'as it pleases you.'

572. *etiam consulis* 'do you still consider'? cf. Capt. IV 2, 112 *dubium habebis etiam, sancte quom ego iurem tibi?* See also Amph. 381 *etiam muttis?*

573. *quid ístic* 'adverbium est aegre concedentis et velut victi' Donatus on Ter. Eun. II 3, 97: we should supply *faciam*: 'what shall I do, as you are so pressing? As it needs must be, I say' etc.

574. *exspectatus* 'welcome, long wished-for': see n. on Ter. Ad. 109.

576. *fortunare* 'est prosperare et omnibus bonis augere' Nonius p. 109, 14; the word occurs in good wishes like the present in Cicero and Horace. — *ita volo* 'I hope so.'

577. *coram* in the presence of the parties concerned, i. e. Lysiteles and yourself (the young lady herself is not asked for her consent, this being considered a matter of course).

- dies cónstituatur: eádem haec confirmábimus. 180
 LE. sed, Stásime, abi huc ad meám sororem ad Cálliclem: 176
 580 dic hóc negoti quó modo actumst. ST. fbitur.
 LE. et grátulator meaé sorori. ST. scilicet. 178
 LE. dic Cállicli, *med* út conveniat. ST. í modo. 182
 LE. de dóte ut videat quíd facto opus sit. ST. í modo.
 LE. nam cértumst sine dote haúd dare. ST. quin tu í modo. 184
 585 LE. neque enim illi damno umquam ésse patiar ST. 185
 ábi modo.
 LE. meam néglegentiam. ST. í modo. LE. nulló modo
 aequóm videtur quín, quod peccarim, ST. í modo.
 LE. potíssimum mihi id ópsit. ST. i modo. LE. ó pater,
 enúmquam aspiciam te? ST. í modo, i modo, í modo.

578. *eádem* (abl., the first two syllables are contracted by synizesis) 'on the same occasion', i. e. at the same time, at once. We should supply *opera*, which is actually added Most. 1039. Bacch. 49. Capt. 293. So also *una* sc. *opera*: comp. Pseud. 318 *pol qua opera credam tibi, Vna opera adligem fugitivam canem agninis lactibus.* — *haec* means the point concerning the dowry.

581. *scilicet* is ironical 'that is a matter of course': you might have saved yourself the trouble of telling me to congratulate your sister.

582. The reading of the mss. *dic Cállicli | me út conveniat | quin tu í modo* is objectionable on account of the awkward division of the line, the end of each dipodia coinciding with the ends of the single words, and for the anapaest in the fourth foot, though this may perhaps be defended (Brix on Men. 506). As the principal objection would not be removed by adopting the form *convenat*, I have followed Ritschl in rejecting the words

quin tu (which are here quite out of place and no doubt an interpolation from v. 584) and restoring the old accusative *med*. — It produces rather a comic impression that Stasimus must now urge his master to go, though originally he was sent off by him (v. 579).

583. For the constr. *opus est facto* see n. on Ter. Andr. 490.

584. *certumst*: see n. on 270. 511.

585. For the shortened ending of the imperative *dñi* see Introd. to Aul. p. XXVIII.

587. For the construction *non aequom quin* comp. *mirum quin* v. 495. In both *quin* has its original sense 'why not'.

589. *enumquam* 'ecquando' Paulus Festi p. 76 M.; it occurs also Rud. 1117. 987. Ter. Phorm. 329. 348. (perhaps also Men. 925), and is in the mss. always spelt as one word: I should not, therefore, separate it into two, as Ribbeck does Lat. Part. p. 34, whom Ritschl follows.

- 590 *eo*: tu istuc cura quód te iussi: ego iam híc ero. 181
 ST. tandem ínpetravi abíret. di vostrám fidem, 190
 edepól re gesta péssume gestám probe,
 si quídem ager nobis sálvos est: etsi ádmódum
 in ámbiguost etiám nunc, quid ea ré fuat.
 595 si is álienatur, áctumst de colló meo:
 gestándust peregre clúpeus, galea, sárcina. 195
 * * * *
 effúgiet ex urbe, úbi erunt factae núp̄tiae:
 íbít statim aliquo in máxumam malám cruce[m],
 latrócinatum aut ín Asiam aut in Cilíciam. —

590. *eo* has been appropriately added by Ritschl.

591. *di vostram fidem* 'admirantis adverbium cum exclamacione' Donatus on Ter. Andr. IV 3, 1.

592. Though we have got through our money, yet we have been lucky in getting such a good husband for Lesbonicus' sister — if only we can manage to keep the land.

594. The metre of the line is not very elegant, though Ritschl justly says that *etiam nunc* should be considered as one word — or rather, *nunc* is enclitic, as it is in many passages. — *fuat* occurs in a considerable number of passages; it is present subj., but of the same meaning as *fuert*; the root *fu* = *qv-w*.

595. *actumst de collo meo* 'then it is all over with my neck' which will in that case have to carry the heavy weight of the helmet — though it is strange that the helmet should not be mentioned in the next line.

596. After this line Ritschl has justly assumed a gap, the transition from Stasimus to the new subject of *effugiet* being

too sudden even for the carelessness of the conversational style: Plautus would at least have added *ipse* or *ipsus*, meaning the master.

598. *statim* is Brix's emendation of the ms. reading *istac*. — In the time of the New Attic Comedy the system of keeping large armies of *μισθοφόροι* was in vogue among the various kings and princes who had divided the great conquests of Alexander between themselves, and who were continually at war with one another. The bragging officer (*miles gloriosus*) and the dissolute young man who will not obey his father's commands (e. g. in Terence's Hauton timorumenos) are figures of these wars, with which the adaptations of the Roman poets have rendered us familiar.

599. *latrocinari* is the usual expression for *μισθοφορεῖν* in Plautus: cf. *latro μισθοφόρος*, Mil. gl. 74. 949. Stich. 135. Poen. III 3, 50, 53.; and especially Bacch. 20 *latronem suum qui auro vitam venditet*. Lorenz on Mil. gl. 498 derives these expressions from *λάτρον* 'merces'.

600 ibo húc quo mi inperátumst, etsi odi hánc domum,
postquam éxturbavit híc nos nostris aéedibus.

200

600. *quo* sc. ut irem.

601. *híc*, the present possessor.

— The interval between the
second and third act was no

doubt filled up with music: cf.
Pseud. 573 (at the end of the
first act), *tibicen vos interea hic
oblectaverit*.

ACTVS III.

CALLICLES. STASIMVS.

CA. Quó modo tu istuc, Stásime, dixti? ST. nóstrum erilem
filium

III 1

Lésbonicum suám sororem déspondisse: em, hóc modo.

605 CA. quó homini despóndit? ST. Lusitelí, Philtonis flíio,
sine dote. CA. sine dóte ille illam in tántas divitiás dabit?
nón credibile dícis. ST. at tu nállus edepol créduas. 5
si hóc non credis, égo credidero. CA. quíd? ST. me nili
péndere.

CA. quám dudum istuc aút ubi actumst? ST. flico, hic
ante óstium:

tám modo, inquit Praénestinus. CA. tánton' in re pérđita

ACT III. Sc. I. Stasimus, having informed Callicles of the agreement between Lesbonicus and Philto, comes out of the house with him.

602. *quó modó*: see Introd. to Aul. p. XXIII. — *erilis filius* 'young master', is the usual expression in the mouth of slaves.

603. Instead of *despondisse*, *em* the mss. read *despondissem*, felicitously emended by Ritschl. *Em* being an interjection, it is not elided: cf. *ehéu* v. 503. — *em hoc modo* expresses a certain impatience on Stasimus' part; he has told him several times already, but Callicles is slow in believing it.

604. For the hiatus in *quóí homini* cf. above 558.

605. Observe the variation of the accent in *sine doté? sine dote*.

— For the accentuation *doté* comp. *illé* 624, *essé* 629. Cf. Cist. II 3, 57 *qui Alcesimarcho filiam suam despondit in divitias mazumas*. — *creduas* is a form of the same root as *duas* Aul. 236 where see my note. — *nullus* in the comic poets and the affected style of their imitators in the second century after Christ frequently stands for a mere *non*.

607. *me nili pendere* i. e. I shall be quite convinced that I don't care a fig whether you believe it or not. Stasimus is by no means polite to Callicles: see v. 600.

608. *istuc*, quod tu dicis.

609. *tám modo* is attested by Festus p. 359, 5 as a peculiarity of the dialect of Praeneste, and the same I have restored to a

- 610 quam in re salva Lésbonicus factus est frugálior?
 ST. atque equidem ipso ultro venit Philto oratum filio. 10
 CA. flagítium quidem hércle fiet, nísi dos dabitur vírgini.
 póstre mo edepol égo istam rem ad med attinere intélego.
 íbo ad meum castígatorem atque áb eo consílium petam.
 615 ST. própemodum, quid illíc festinet, séntio et subolét mihi:
 út agro evortat Lésbonicum, quádo evortit aéribus. 15
 ó ere Charmidés, quom apsentí hic túa res distrahitúr tibi,
 útínam te redíisse salvom vídeam, ut inimicós tuos
 úlciscare et míhi, ut erga te fui ét sum, referas grátiam.
 620 nímiu difficilést reperire amícu ita ut nomén cluet,
 quóí tuam quom rém credideris, sine omni cura dórmias.
 séd génerum nostrum íre eccillum vídeo cum adfíní scío.
 néscio quid non sátis inter eos cónvenit: celerí gradu
 eúnt uterque: illé reprehendit húnce priorem pállio.

line in the Capt. 882 where Hegio asks *tam modo* and Ergasilus answers *ναί, τάν Ηγειρίστην*. Plautus derides the Praenestine dialect (which had no doubt a somewhat rustic character) in another passage also, Truc. III 2, 23 where *conia* for *ciconia* is attributed to it, and Bacch. 24 the Praenestines are ridiculed as braggards, *gloriosi*. — *res*, both here and in the next line, means 'fortune'.

610. *frugalior* does the duty of a comparative of *frugi*, *frugalis* itself not being used by the comic writers or anywhere else. Callicles supposes that Lesbonicus had arranged his sister's engagement by a prudent transaction with Philto or Lysiteles.

611. For *equidem* with a third person see n. on v. 352. *ipsus* and *ultra* together express the same idea: Philto came unasked, entirely of his own accord, without Lesbonicus doing anything towards the affair.

612. *flagitium* 'scandal', a somewhat stronger expression than *rumor* v. 640.

613. *postremo* means the same as *quid verbis opus*, or *ut (uno) verbo dicam*: cf. 662.

614. *castigatorem*, Megaronides.

615. For *subolet mihi* 'I have an inkling of it', (cf. below 698) n. on Aul. 214. But *sentire* also means 'I smell', comp. the French *cela sent mal*.

617. *quom*, though causal, takes the indicative according to the habit of archaic Latin.

619. The character of Stasimus is very happily delineated: in spite of his roguery he is attached to his master, but even in his attachment remains delightfully selfish.

620. *ita ut nomen cluet* 'in the true sense of the word', cf. v. 496.

621. For *sine omni* see n. on v. 338 and Introd. Aul. p. XLIII.

623. *nescioquid* should be taken as one word 'something or other'.

624. *eunt* is monosyllabic by way of synizesis: cf. also Cist. I 1, 39. Poen. I 2, 117 and

625. haúd ei euscheme ástiterunt. húc aliquantum apscéssero:
ést lubido orátionem audíre duorum adfinium.

25

LVSITELES. LESBONICVS. STASIMVS.

LV. Sta flico: noli ávorsari, néque te occultassís mihi.

LE. pótin' ut me ire, quó profectus súm, sinas? LV. si
in rém tuam,

Lésbonice, essé videatur, glóriæ aut famaé, sinam.

630 LE. quód est facillumúm, facis. LV. quid id ést? LE.
amico iniúriam.

LV. néque meumst neque fácere didici. LE. indóctus
quam docté facis.

5

quíd faceres, si quís docuisset te út sic odio essés mihi?

Introd. to Aul. p. LVII. — *pallio reprehendere* occurs again Epid. I 1, 1 and Mil. gl. 59 sq.

625. Stasimus is surprised that two such gentlemen as Lesbonicus and Lysiteles should conduct themselves in the street in such an undignified manner: slaves might run and walk fast, but a man of free birth would naturally walk slowly. For *euscheme* cf. Mil. gl. 213 *eulge*, *euscheme hercle astitit et dulice et comoedice*, on which line Lorenz quotes Most. 614, *mu-pice*; Pers. 29 *basilice*; Stich. 641 *more* (*μωρῶς*); Pseud. 1268 *pro-thyme*; Persa 306 *graphice*; Bacch. 248 *pancratice atque athletice*; Epid. I 1, 18 *pugilice atque athletice*.

626. *est lubido* = *lubet*, whence the following infin.; cf. below 865. The comic writers are frequently somewhat loose in constructions of this kind: cf. above all, Ter. Phorm. 885 sq. *summa eludendi occasiost mihi nunc senes Et Phaedriæ curam adimere argentariam*.

Sc. II. 627. From this line it appears that *ille* (v. 624) means Lysiteles.

628. The mss. give *quod* which Ritschl keeps and considers as the old form of *quo*. I have thought it more prudent to adopt *quo*, the correction of FZ.

629. *in rem tuam est* 'it is to your advantage': Brix takes *gloriæ* and *famae* to be genitives dependent on *rem*, for which he quotes Persa 342 *in ventris rem*; but the instance is not exactly parallel, *venter* being a concrete noun, and *gloria* and *fama* both abstract ideas. I am rather inclined to assume a loose construction which would be complete in this way; *si gloriæ aut fama tibi esse videatur*.

631. For *meumst* see n. on 123. Here the difference is 'neque meum ingenium natura ita comparatum est neque didici ab aliis ita facere'.

632. *odio esse alicui* is a common expression 'to be troublesome to a person'.

béne quom simulas fácere mihi te, mále facis, male cónsulis.
LV. égone? LF. tune. LV. quíd male facio? LE. quód
ego nolo, id quóm facis.

635 LV. tuaé rei bene consúlere cupio. LE. tún mi es
melior quam égo mihi?

sát sapio, satis, ín rem quae sint méam, ego conspició mihi. 10
LV. án id est sapere, ut quí beneficium a bénevolente
répudies?

LE. nállum beneficium ésse duco id, quóm quoi facias
nón placet.

scío ego et sentio ípse quid agam; néque mens offició migrat,
640 LV. tuis depéllar dictis quín rumori sérviam.

LV. quíd ais? nam retinéri nequeo quám dicam ea quae
prómeres; 15

ítan tandem hanc maióres famam trádidérunt tibi tui,
út virtute eorum ánteperta pér flagitium pérderes
átque honori pósterorum tuórum ut vindex fíeres?

634. *tune* is the regular form of an emphatic answer to a question like *egone*. — *ne* (commonly, though erroneously, spelt *nae*) is in good Latin only used with personal and demonstrative pronouns, and *tune* is the only phrase in which it stands after the pronoun. Cf. Capt. 857. Epid. IV 2, 6. Stich. 635, from which instances Most. 955 has been corrected.

635. *mi es melior* i. e. can you discern my advantage better than I can myself?

636. *conspicio* is, as Brix observes, but rarely used of mental sight, i. e. intelligence.

637. *ut qui*: see n. on v. 464. The best instance to show that *qui* is not the nominative, but an abl. of mode, is Asin. III 1, 2 *an ita tu's animata, ut qui expers matris imperiis sies?*

638. For *beneficium* see v. 185.

639. For the ablative *officio* see n. on v. 265.

640. *rumori servire* 'to be the slave of the talk of people', i. e. to care for it and act so as not to incur any *malos rumores*.

641. *Lysiteles* is provoked that *Lesbonicus* who until now has certainly lived in utter disregard of *rumor* should resist his kind intentions in unjust appreciation of the ordinary notions of people. — *promeres* (= *promereris*) is used by the best writers both in a bad and a good sense.

642. *itan* = *eone consilio* 'did they bequeath to you an unsullied name that you should waste their thrifty gain?'

643. *anteperta* is a well-attested form instead of *anteparta*; for the change of *a* to *e* comp. *expers impertire*, and *aequiperare* above, v. 466.

644. *vindex* is the reading of the mss. *Lesbonicus* is represented as the murderer of the fair name of his progeny:

- 645 tibi paterque avósque facilem fécit et planám viam
 ád quærundum honórem: tu fecisti ut difficílis foret, 20
 cúlpa maxuma ét desidía tuísque stultis móribus.
 praeóptavisti, amórem tuom uti virtuti praeponéres:
 núnc te hoc facto crédis posse optégere errata? aha,
 nón itast.
- 650 cápe sis virtutem ánimo et corde expélle desidíam tuo.
 ín foro operam amícis da, ne in lécto amicae ut sólitus es. 25
 átqui istum ego agrum tibi relinqui ob eám rem denixe
 éxpeto,
 út tibi sit qui té corrigere póssis: ne omnino ínopiam
 cíves obiectáre possint tibi, quos tu inimicós habes.
- 655 LE. ómnia ego istaec quæ tu dixisti scío, vel exsignávero:
 út rem patriam et glóriam maiórum foedarím meum. 30
 scíbam ut esse mé deceret, fácere non quibám miser:
 íta vi Veneris víctus, otio áptus in fraudem incidi.
 séd tibi nunc, proinde út merere, súmmam habebó grátiam.

posterorum honorem, ut ita dicam, iugulavit. The expression is, however, quite isolated.

647. Instead of *stultis*, Plautus probably wrote *moris* (cf. 669), by which we should obtain a paronomasia quite conformable to his style. A. KIESSLING.

648. *praeoptare* is usually joined with an infinitive, and this is the only place where a sentence with *ut* follows. — The accentuation of the molossic word *virtutis* may be compared with *fórmicis* v. 410.

649. *hoc facto* 'by your present conduct': see n. on v. 129.

651. Cf. Ter. Ad. 532, *vah quam vellem etiam noctu amicis operam mos esset dari*.

652. *istum agrum* 'that land of yours.' — *denixe* (an adverb not yet found in our dictionaries) is attested by Placidus gloss. p. 452 '*denixe, enixe*', and as that glossary is to a great extent based on Plautus, Ritschl is no

doubt right in putting *denixe* into the text, though our mss. give *enixe*.

653. *qui* is the ablative.

655. *vel* 'and even'; it is properly 'order me' and I will put it down in writing. *exsignare* occurs only here and Livy I 20, 5.

656. *ut* commences an epexegetis of *istaec*. — *foedere* is said by a zeugma, as *rem foedere* cannot be said by itself.

657. For *scibam* see n. on Aul. 49.

658. *aptus* 'conexum et colligatum significat' Nonius p. 234. (The reading is uncertain; the palimpsest giving OTI. APTUS which I think means *otio aptus*; BCD have *otius captus*.)

659. Only now Lesbonicus understands Lysiteles' motive in refusing to accept his land. The mss. read *summās habeo grátias*: but Plautus always has *grátia* in the singular, meaning 'thanks', or *grates* in the plural.



- 660 LV. át operam períre meam sic ét te haec dicta spérnere
pérpeti nequeó: simul me píget parum pudére te.
ét postremo, nñsi mi auscultas, átque hoc ut dicó facis,
túte pone té latebis fácile ne inveniát te honor:
ín occulto iacébis, quom te máxume clarúm voles.
- 665 pérnovi equidem, Lésbonice, ingénium tuom ingenuom
ádmódum:
scío te sponte nón tuapte errásse, sed amorém tibi 40
péctus opsurásse: atque ipse amorís teneo omnis vias.
ítast amor, ballista ut iacitur: nñ sic celerest néque volat:
átque is mores hóminum moros ét morosos éfficit.
- 670 mínus placet quod cónsuadetur: quód dissuadetúr, placet.
quom ínopiast, cupiás: quando eius cópiast, tum nón velis. 45

660. *haec dicta* 'my words.'

661. *píget* drops its final *t*:
Introd. to Aul. p. XXXIV. —

662. For *postremo* see n. on
613. — *auscultare*, meaning 'to
obey' always governs the dative,
whence Freund justly wrote
mi here instead of *me* of mss.

663. Brix explains this as an
allusion to one of the habits
of the *scurrae* (v. 202) which is
mentioned Poen. III 2, 35
faciunt, scurrae quod consuerunt:
pone sese homines locant. They
used to place their *umbrae* or
parasites behind so that they
could not be much seen. If so,
the present expression is still
an *ὀξύμωρον*, as it would mean
that Lesbonicus places his dis-
solute self before his respecta-
bility and thereby obscures
himself.

664. For *ín occulto* see Introd.
to Aul. p. XLIV. Plautus him-
self wrote *oculto* with only one *c*.

665. We should pronounce
tv'ingenu — *ingenium ingenuom*
is a pleasing paronomasia.

667. *teneo* 'I understand': cf.
the 'canticum' at the beginning
of the second act.

678. *ballista* does not mean the
machine, but the ball or stone
or whatever else is thrown by
it. So also Pcen. I 1, 73 where
the machine itself is called
ballistarium.

669. The adjective *morus*
(= *μωρός*) is confined to Plau-
tus: cf. especially Men. 571
maxumē more moro molestoque
multum.

670. I follow Ritschl in writ-
ing *consuadetur* (see 672), and
omitting *magis* which in the
palimpsest is placed after *sua-*
detur and in the other mss. be-
fore *quod*. This reading empha-
sizes the contrast between *con-*
suadere and *dissuadere* and is
also confirmed by v. 672, which
is no doubt a mere imitation
of this line.

671. There is an alliteration
and (in spite of the difference
in quantity) even a certain as-
sonance between *cupias* and
copiast. Brix is perhaps right
in assuming the loss of *tum*
(which in a ms. might be merely
tū or *tō* and could easily be
forgotten after *t* of the pre-
ceding word) before *cupias*:

[ille qui aspellit, is compellit: ille qui consuadet, vetat.]
 insanum malúmst hospitium, devorti ad Cupidinem.
 séd te moneo hoc étiam atque etiam ut réputes, quid
 facere expetas.

- 675 si istuc ut conáre facis, incéndio incendés genus.
 tum igitur tibi aquae erít cupido qui restinguas *ocius*: 50
 átqui si eris náctus, proinde ut córde amantes súnť cati,
 né scintillam quídem relinques, génus qui congliscát tuom.
 LE. fáciľest inventú: datur ignis, tam éťsi ab inimicó petas.

but it would not be necessary to omit *eius* which should in that case merely be pronounced as a monosyllable.

673. *insanum* is adverb in Plautus: comp. Nervol. fr. 7 *insanum valde uterque deamat*. Bacch. 761 *insanum magnum molior negotium*. Most. 908 (*porticum*) *insanum bonam*. So *insane bene* Mil. gl. 24. We should say 'awfully bad'. — *devorti* 'to alight': for the idea comp. above v. 314. The infinitive is added in a somewhat loose manner in explanation of *hospitium*, instead of *si quis devortatur*. Brix compares Most. 379 sq. *miserumst opus, Igitur demum fodere puteum ubi sitis fauces tenet*. — *Cupido* 'est inconsideratae necessitatis, amor iudicii' Nonius p. 421, and in the same way Servius says on Virg. A. VI 194 *Cupidinem veteres immoderatum amorem dicebant*.

674. *expetas* 'what you will choose to do'.

675. *incendio incendes* is the emendation of Nitzsch instead of the ms. reading *indicium tuum inc.*: but this may, perhaps, point to some other reading not yet discovered.

676. *tum igitur* would be *tum denique* in later Latin: but cf. *igitur tum* Most. 132. — *aquae*

cupido 'you will long for water' to quench the flames kindled by your immoderate lust. The use of the same word as previously (673), but in a different sense, imparts additional force to the expression. — Ritschl writes *qui restinguas [ocius]*, the mss. give *genus qui r. tuom*, which has clearly got here from v. 678.

678. *Lysiteles* means that a certain amount of fire is required for every house and that, therefore, it will be wise to leave some sparks; but *Lesbonicus* has such a horror of fire that in his overgreat zeal he will even put out the vital sparks necessary for his *genus*.

679. *facilest inventu*: sc. id quo *genus meum congliscat*. But if we should understand *ignis* or *scintilla*, it would be easy to write *facilist*; at all events we should not follow Ritschl in introducing *facil est* of which Ritschl himself says (*Opusc.* II 452) that it is possible in several places, though not necessary even in one, and impossible in not a small number. — It was considered a law of international right *pati ab igne ignem capere si quis velit*: see Cic. Off. I § 152. Plaut. Rud. II 4, 21 *quor tu aquam gravare, amabo, quam hostis hosti commodat?*

- 680 *séd tu obiurgans me á peccatis rápis deteriozem in viam.*
meám sororem tibi dem suades sine dote. aha, non cónvenit 55
mé qui abusus súm tantam rem pátriam, porro in dítiis
ésse agrumque habére, egere illam aútem, ut me merito
óderit.
númquam erit aliénis gravis, qui súis se concinnát levem.
 685 *sicut dixi, fáciam: nolo té iactari diútius.*
LV. tánton meliust té sororis caúsa egestatem éxsequi 60
átque eum agrum me habére quam te, túa qui tolerez
moénia?
LE. nólo ego mihi te tám prospicere, quí meam egesta-
tém leves,
séd ut inops infámis ne sim: né mi hanc famam differant,
 690 *mé germanam meám sororem in concubinatúm tibi,*
sí sine dote dém, dedisse mágis quam in matrimónium. 65
quís me improbior pérhibeatur ésse? haec famigerátio
té honestet, me cónlutulentet, sí sine dote dúxeris.

682. *rem* being a monosyllable and following a disyllabic word becomes enclitic. We should not, therefore, change the ms. reading to *tantam abusus sum rem patriam*, as Ritschl does. — *porro* 'in future'. — *in ditius* is an exaggerated expression, just as in the next line Lesbionicus forgets that his sister would not *egere*, in case she married Lysiteles.

684. *concinnare* frequently stands in Plautus where a later writer would use *reddere*. — The sense is: a man who conducts himself lightly to his own family, will never acquire gravity in the eyes of others.

685. *nolo te iactari* 'do not trouble (vex) yourself about it'.

686. *egestatem exsequi* would be *eg. perpeti* in later Latin.

687. I do not consider the antithesis between the two pronouns *me* and *te* a sufficient reason for transposing *eum mé agrum*, as Ritschl does. Comp.

the hiatus in Virg. Ecl. VIII 108 *án quí amant*, and see Munro on Lucr. II 404.

688. *qui* = *ut eo*; *tolerare* (see n. on v. 338) *moenia* means 'assist you in discharging your duties'.

688. *qui* 'how' or 'in what manner'.

689. For *famam differre* cf. above, v. 186.

690. *concubinatus* denotes a kind of 'morganatic' marriage which was far from bringing discredit to the wife, but expressed her social inferiority to her husband. See Walter, History of Roman Law § 533.

693. *conlutulentet si* is no doubt indicated by the reading of BC *conlutulent et si*: the true form of the verb has first been pointed out by a Norwegian scholar, Bugge, who justly quoted the analogous formations of *opulentare* and *turbulentare*: all editions before Ritschl's read *conlutulet*. See above, v. 292.

étiam ob stultitiám tuam te túeris? multabó mína.

LE. quíd tibi interpellátio aut in cónsiliu huc accéssio?

710 ST. eódem pacto, quo húc accessi, apscéssero. LF. i hac
mecúm domum,

Lúsiteles: ibi de ístis rebus plúra fabulábimur.

85

LV. níl ego in occulto ágere soleo. méus ut animust, éloquar:
sí mihi tua sorór, ut ego aequom cénseo, ita nuptúm datur,
sine dote, neque tu hínc abituru's, quód meumst, id erít tuom:

715 sín aliter animátus es, bene quod agas eveniát tibi.

égo amicus numquám tibi ero alio pácto: sic senténtiast. 90

ST. ábiit hercle illé quidem. ecqui audis, Lúsiteles? ego
té volo.

híc quoque hínc abiit. Stásime, restas sólus. quid ego
núnc agam,

nísi uti sarcinám constringam et clúpeum ad dorsum
accómmodem,

720 fúlmentas iubeám suppingi soccis? non sistí potest.

hic was used of Lesbonicus, and cannot now be used of Lysiteles with such a sudden transition. — *melioris* is the reading of the mss.: see n. on v. 29.

708. From Tac. Ann. I 77 it appears that fines were not used as a punishment for bad acting until a later time, — an additional argument to prove the spuriousness of these two lines.

709. 'What business have you to interrupt us or to intrude yourself upon our consultation?' For the verbal nouns *interpellatio* and *accessio* and their construction see my n. on Aul. 420.

710. *eodem pacto* i. e. pedibus. The answer is about the same as a forward boy might give when reproved for a liberty he has taken.

711. *istis* i. e. quae tibi sunt cordi.

712. *meus ut animust, eloquar* 'I'll speak my mind.

714. For *sine dotē* comp. n. on v. 605.

715. *quod agas* 'whatever you intend to do.' Lysiteles means 'do whatever you like, you shall have my good wishes, but nothing more.'

717. The ms. reading *abiit* appears to me necessary on account of the next line, and instead of changing it to the present, I have preferred writing *ecqui* instead of *ecquid*. — *ego te volo* sc. conloqui, see v. 516.

719. Stasimus reverts to his melancholy reflections of v. 596 sq.

720. *fulmenta* occurs only here in Plautus; as a feminine it is also used by Lucilius and Cato de re rust. 14. — *non sisti potest* lit. 'the affair cannot be stopt,' an expression several times used by Livy (II 29, 8. III 9, 8. 16, 4. 20, 8).

CA. namque hércle honeste fieri ferme nón potest,
ut eám perpetiar íre in matrimónium
sine dóte, quom eius rém penes me habeám domi. 5

ME. * * * *

- paráta dos domíst: nisi expectáre vis,
735 ut eám sine dote fráter nuptum cónlocet:
post ádeas tute Phíltonem et dotém dare
te ei dicas: facere id eius ob amicitíam patris.
verum hóc ego vereor, ne ístaec pollicitátio 10
te in crímen populo pónat atque infámiam.
740 non témere dicant té benignum vírgini:
datám tibi dotem, ei quám dares, eius á patre:
ex eá largiri te illi neque ita, ut sít data,
incólumem sistere eí, sed detraxe aútument. 15
nunc si ópperiri vís adventum Chármidi,
745 perlóngumst: huic ducéndi interea apscésserit
lubído; atqui ea condício vel primáriast.

731. *honeste ferme* 'scarcely decently.'

733. *eius rem* 'her fortune.'
— After this line Ritschl has justly assumed a gap in which Callicles declares that though resolved to give the young lady a dowry, he is as yet uncertain whether to give it her directly or wait until her father's return. Upon this Megaronides answers *mora quid opus est, quaeso? quando equidem tibi Parata* etc. (The first line is by Ritschl.)

735. For *ut after expectare* Brix compares Cic. Catil. II § 27. pro Roscio Am. § 82. Livy XXIII 31, 7, and the analogous construction *manere ut* Stich. 58. — *conlocare* is the usual expression of marrying: see n. on Ter. Phorm. 759.

736. *dare* 'to offer:' see n. on Ter. Andr. 545.

738. *istaec pollicitatio* 'any such promise on your part.'

739. Translate 'exposes you to the slander and calumnies of the people.'

740. *non temere* belongs to *benignum*: 'they may perhaps say that your generosity towards the young lady has its good reason.' For *benignus* 'generous, liberal' see n. on Aul. 114.

741. *eius* is monosyllabic.

743. *incolumem* 'complete.' — *detraxe* is a compression from *detraxise*, the Plautine spelling of *detraxisse*.

744. *Charmidi* is an old form of the genitive given by the palimpsest; cf. Rud. I 1, 4 *Euripidi*. ib. III 5, 42 *Herculi*. Bacch. 938 *Achilli*. Capt. III 3, 13 *Philocrati*. Other instances see in my n. on Ter. Andr. 368, and cf. also Bücheler, Lat. decl. p. 38 sq.

746. This line is only in the palimpsest, and not found in the other mss. — *condicio*

- CA. nam hercle ómnia istaec véniunt in mentém mihi.
 ME. vide si húc utibile mágis atque in rem députas:
 ipsum ádeas Lesbónicum edoctum ut rés se habet. 20
- 750 CA. ut égo nunc adulescénti thensaurum índicem
 indómito, pleno amóris ac lascíviae?
 minumé, minume hercle véro. nam certó scio,
 locúm quoque illum omnem, úbi situst, coméderit.
 quin fódere metuo, sónitum ne ille exaúdiat, 25
- 755 neu rem ípsam indaget, dótem dare si díxerim.
 ME. quo pácto ergo igitur clám dos depromí potest?
 CA. dum occasio ei rei réperiatnr, interim
 ab amíco alicunde mútuom argentúm rogem.
 ME. potin' ést ab amico alicúnde exorari? CA. potest. 30

'match.' — *vel* 'even', 'one might say', first-rate: see n. on v. 655.

747. For *nam* we should supply 'I quite agree with you, for —,' — *istaec*, quae tu dicis.

748. For *vidé* see Introd. to Aul. p. XXVII. — *in rem*, 'advantageous, advisable': see n. on v. 238.

749. The reading is very doubtful; the mss. give *ut adeam lesbonicum edoceam*, but A has *ipsum* instead of *ut*. Our text gives Bothe's emendation, in the absence of anything more probable. *ut* may have got here from the beginning of the next line, where it is quite in its place.

750. *ut* expresses indignation = *visne ut*. See on v. 1046.

753. *situst* is the reading of BCD, *situmst* of A: but surely the first deserves the preference, as I was mistaken in asserting (in blind acceptance of Fleck-eisen's statement) that this word was used as a neuter in the Trinummi, though it is used so by Petronius Sat. p. 53, 17 Bü.

754. The relative *quem* is very languid in this place, and Gelpert is no doubt right in con-

jecturing *quin*, the old spelling of which, *quein*, could easily be mistaken for *quem*.

755. *ipsam rem indaget* is logically dependent on *exaudiat*: 'I am afraid he might hear the noise, in consequence of which he would doubtless discover the thing (money) itself;' but *neu* coordinates the sentence with the preceding, while it ought to be subordinated. — The subj. of the infinitive sentence is omitted, as is indeed very often the case in the comic writers.

756. *ergo igitur* is one of the palpable tautological expressions in Plautus (cf. 818) which Apuleius had the bad taste to imitate in at least 14 instances. Comp. *itaque ergo* Ter. Eun. 317 and in Livy.

757. *rei* is monosyllabic, and no doubt Plautus himself wrote *re*, as the scribes forgot the word on account of its resemblance to the first syllable of the following word.

759. Megarionides knows very skilfully how to hint to Callicles that he cannot or will not advance the money to him.

- 760 ME. gerrae: ne tu illud verbum actutum inveneris:
 'mihí quidem hercle nón est quod dem mútuom'.
 CA. malim hercle ut verum dicant quam ut dent mútuom.
 ME. sed víde consilium, sí placet. CA. quid cónsulist?
 ME. scitum, út ego opinor, cónsiliu invení. CA. quid est? 35
- 765 ME. homo cónducatur áliquis iam quantúm potest,
 ignóta facie, quae *hic* non visitáta sit.
- 769 mendácilocum aliquem * * *
- 770 falsídicum, confidéntem. CA. quid tum póstea?.
- 767 ME. is homo éxornetur gráphice in peregrinúm modum,
 771 quasi ád adulescentem á patre ex Seleúcia
 veniát: salutem ei núntiet verbís patris: 42
 illúm bene gerere rem ét valere et vívere:
 et eúm rediturum actútum. ferat epístulas

760. *gerrae* 'bosh', the same as *nugae, logi, fabulae, somnia*. — *ne* 'surely'. — *verbum inveneris*, non pecuniam.

761. *mihí* is placed at the beginning of the line with great emphasis. The same beginning (*mihí quidem hercle*) is quoted by Brix from Merc. IV 4, 22. Poen. I 1, 23. 3, 3. Rud. I 2, 20. — For the evasive answer it will scarcely be necessary to quote similar instances from Plautus or other writers — modern instances occur in practical life.

762. Callicles answers ironically 'I would much rather they spoke the truth (i. e. were really poor) than they should lend me the money'. This implies that for their meanness they deserve to be poor.

763. *sed*: Megaronides wants to lead the conversation into another channel, as the subject might finally become personal.

764. *scitum* 'clever.'

765. *quantum potest* 'as soon as possible.'

766. *facie* 'outward appear-

ance: see below v. 852. — *visitata* 'common.'

769. This line has been recovered from the palimpsest as far as it goes. (It is omitted in the other mss.) Ritschl supplies *esse hominem oportet de foro*.

770. *confidens* 'impudent, bold': see n. on v. 201. — *quid tum postea* 'what to do with him?'

767. *exornetur* 'shall be dressed (got) up', the technical expression of the getting-up of an actor. — *graphice* 'cleverly': see below 936. 1024. 1139.

772. *verbis patris* 'in his father's name.'

774. *actutum* 'almost immediately.' — *epistula* is the only genuine Plautine form of this word, though in this place our mss. read *epistolas*. *epistula* was the usual form in the Imperial period, though *epistola* was used as early as the period of the Gracchi and the Cimbrian wars and is also found in the best mss. of Cicero. Corssen II 141. 142. Brambach, on Latin orthography p. 82, Ritschl

- 775 duas: eás nos consignémus, quasi sint á patre.
det álteram illic, álteram dicát tibi
dare sése velle. CA. pérge porro dicere.
ME. seque aúrum ferre vírgini dotem á patre
dicát, patremque id iússisse aurum tíbi dare.
- 780 tenés iam? CA. propemodum, átque ausculto pérlubens.
ME. tum tu ígitur demus ádulescenti aurúm dabis,
ubi erít locata vírgo in matrimónium.
CA. scite hércle sane. ME. hoc, úbi thensaurum effóderis,
suspícionem ab ádulescente amóveris.
- 785 censébit aurum esse á patre adlatúm tibi:
tu dé thensauro súmes. CA. satis scite ét probe:
quamquam hóc me aetatis sýcophantari pudet.
sed epístulas quando ópsignatas ádferet,
nonne árbitraris túm adulescentem ánuli
- 790 patérni signum nóvisse? ME. etiam tú taces?
sescéntae ad eam rem caúsae possunt cónligi.
illúm quem ante habuit, pérdidit, fecít novom.

Opusc. II 493. Schuchardt I 40. H148.' (*Wagener*, Latin spelling for the use of schools, p. 19.)

776. *illic* = *illice*, see n. on Aul. 663.

777. For *porro pergere* see n. on v. 162.

779. *dare* either stands for *dari* (see n. on Aul. 242), or we should supply the subj. *se*.

780. Our mss. give *propemodo*, but as this would be an isolated instance of this form in Plautus who generally says *propemodum*, I have here also adopted the usual form in conformity with FZ.

781. *demus* is attested by Festus p. 70, 8 as an old form instead of *demum* (cf. *rursus rursum*, *prorsus prorsum*) which was used by Livius Andronicus. To avoid the hiatus in the caesura of a senarius we may, perhaps, assume that Plautus also used it, as Ritschl, Koch and Bergk do.

782. For *locata* see n. on Ter. Phorm. 646.

783. *hoc* = *hac re*.

785. The mss. spell *suspicionem* here also with a *c*: see n. on v. 79. — The sense is 'you will prevent the young man from conceiving any suspicion.'

787. *hoc aetatis* and similar phrases are very common in all writers: comp. Ter. Haut. 110 *istuc aetatis*. Cic. Cluent. § 141 and Livy X 24 *id aetatis*.

788. *sycophantari* 'play the part of a sycophant.'

790. For *etiam tu taces* comp. above v. 514.

791 *sescentae* 'ever so many': but Mil. gl. 250 we read *trecentae possunt causae conligi*, where Lorenz's note deserves to be compared.

792. The mss. read *illum quem habuit perdidit alium post fecit novum*. Instead of *ante* (added by Ritschl), we may also guess at *olim*; but Ritschl is

- iam si ópsignatas nón feret, dici hóc potest,
 apud pórtitores eás resignatás sibi 65
 795 inspéctasque esse. in hufus modi negótio
 diém sermone terere segnitíes merast;
 quamvís sermones póssunt longi téxier.
 abi ád thensaurum iám confestim clánculum:
 servós, ancillas ámove: atque audín? CA. quid est?
 800 ME. uxórem quoque eampse hánc rem uti celés face:
 nam pól tacere numquam quícquamst quód queant.
 quid núnc stas? quin tu hinc *te* ámoves et té moves?
 aperí, deprome inde aúri ad hanc rem quód sat est:
 continuo *tum* operi dénuo: sed clánculum, 75

no doubt right in considering *alium post* as mere glosses.

793. *iam si* is almost the same as *etiam si*.

794. *portitores* denotes the custome-house officers who had to collect the duties on all merchandise arriving in the harbour; on account of this being the fiftieth part of the value in most instances, they were called *πεντηχοστολόγοι* at Athens. They had also the permission to open letters to prevent the occurrence of defraudation. Cf. Ter. Phorm. 150, and below 1107.

795. *huius* is monosyllabic. — *negotio* 'a difficulty', cf. *negotium exhibere*, *πράγματα παρέχειν*.

796. *segnities* 'slowness'; he means 'it is mere waste of time.'

797. *quamvis* belongs to *longi* 'talk of ever such great length': cf. n. on v. 380.

800. *eampse* is not given by the mss., but required by the metre. Plautus says both *eumpse* and *ipsam*, *eampse* and *ipsam*. See also Corssen II 847.

801. *queant* sc. *uxores*. (The plural is an aesthetical correction by Meier of the ms. reading

queat, which would be personal and rude.)

802. The ms. reading may be explained by assuming the use of two synonyms emphatically expressing one and the same idea: see n. on v. 130; but as even then we are obliged to add *te* (which is not in the mss.), Seyffert may perhaps be right in considering the words *et te moves* as a gloss which superseded the original reading *ted ocus*.

803. Instead of *aperi*, *abi* would be far preferable. — The money to be taken from the hoard is not intended for the sycophant, but to be kept in readiness for the dowry after the delivery of the letters supposed to be brought by him from Charmides.

804. The mss. read *continuo operito*; but the present imperative is clearly required by the analogy of the two preceding lines, and such a pronunciation as *continuo operito* is quite unexampled in Plautus. I have considered *to* as an error for *tū* = *tum* before the verb in order to avoid the hiatus. (Ritschl *continuo operi denuo*.)

- 805 sicút praecepi, et cúnctos exturba aédibus.
 CA. ita fáciam. ME. at enim lóngo sermone útimur:
 diém conficimus quóm iam properatóst opus.
 nil ést de signo quód vereare: mé vide.
 lepida illast causa ut cónmemoravi, dícere 80
 810 apud pórtitores ésse inspectas. dénique
 diéi tempus nón vides? quid illúm putas
 nátura illa atque ingénio? iam dudum ébriust:
 quidvis probari *ei* póterit. tum, quod máxumist,
 adférre se, non pétere hic dicet. CA. iám sat est. 85
 815 ME. ego súcophantam iám conduco dé foro,
 epístulasque iám consignabó duas:
 eumque hínc ad adulescéntem meditatúm probe

805. *precepit* in the mss. is clearly a corruption of the reading given in the text. All former editors omit *et*.

806. The hiatus after *faciam* is justified by the change of speakers: see v. 432. The mss. add *nimis* before *longo*, which is a mere gloss on *longo*.

807. *quom* is Fleckeisen's emendation of *quod* of the mss. The sense is 'we waste the day, though we should now make haste'. (Ritschl keeps *quod* as an ablative; but C. F. W. Müller 'Nachträge' p. 31, shows that this can only be taken as an accusative, though it does not give the sense required for this passage.)

808. *me vide* 'only look to me', i. e. in any difficulty come to me for advice. For instances see my n. on Ter. Andr. 350.

809. *lepida* 'capital'. *causa* 'excuse'.

810. *apud* drops its final *d*: see Intro. to Aul. p. XXXIV, and Schuchardt, on vulgar Latin I 123. — *denique*: see n. on Ter. Haut. 69.

811. *quid illum putas* 'in what state do you think him to be?'

Brix compares Bacch. 208 *ut eam credis?* Merc. 352 *quem admodum existimet me*.

813. *quidvis probari ei poterit* 'anything may be made credible to him.' The mss. read *probare*, emended by Ritschl. Assuming the original spelling to have been, as it no doubt was, *probare* *ei*, we may easily understand the omission of *ei* and the change of the passive infin. to the active.

815. *iam conduco* 'this very minute I'll engage'; the present is given by the mss. and should not be exchanged for the future. — *de foro*: the *forum* (in Athens the *áγορά*) was the place most frequented by idlers, loungers and people on the look-out for 'something to turn up.' See the Sycophant's candid description of himself, v. 847 sqq.

816. Ritschl rejects this line, but *eum* may be said of the sycophant in the next line in spite of the interposition of these words.

817. *meditatum* has a passive sense 'well-schooled, well-drilled': cf. Mil. gl. 903 *probe meditatam utramque duco*, on

mittam. CA. éo ego *ergo igitur* intro ad officiũ meum.
tu istuc age. ME. actum réddam nugacíssume.

which line Lorenz quotes Epid.
III 2, 39. sq. *eam permeditatam
meis dolis astutiisque onustam
Mittam*, and justly notes the
difference between this personal
use of the passive and the ex-
pressions *meditata verba, con-
silia* etc. (see Ter. Phorm. 248),
the construction *meditari aliquem*
not being found in any Latin
writer.

818. *ergo igitur*: see n. on v.
756. (The mss. have not got
these words; but *ergo* might be
easily overlooked in the vicinity
of *ego*, and *igitur* before *intro*.)

819. *istuc*, your part of the
affair, as described 803 sqq. —
nugacissime 'in the shrewdest
manner.'

ACTVS IV.

CHARMIDES.

- 820 Sálipotenti et múltipotenti Ióvis fratri aetherei Neptuno
laétus lubens laudés ago gratas grátisque habeo et flúcti-
tibus salsis,
quós penes mei fuit potestas, bónis mis quid foret ét
meae vitae,
quóm suis me ex locis in patriam urbem úsque incolu-
mem réducem faciunt.
átque tibi ego, Neptúne, ante alios deós gratis ago atque 5
hábeo summas:
825 nám te omnes saevómque severumque, ávidis moribús
commemorant,

ACT. IV. 820. *salipotens* is a
ἀν. λεγ. — *Iuppiter aethereus*
is a translation of the Homeric
Ζεύς αἰθέρι νάτωρ.

821. In *laetus lubens* the co-
pula *et* is omitted in conformity
with the usage of archaic Latin.
The line is very emphatic on
account of the threefold allite-
ration *laetus lubens laudes* and
the twofold *gratas grátisque*,
the effect of the latter being
also increased by the parono-
masia: cf. Poen. I 1, 6 *quibus*
pro benefactis fateor deberi tibi
Et libertatem et multas gratas
gratias, in agreement with which
we should here also understand
gratasque gratis, assuming a
transposition of *que*. — *laudes*
grátisque agere is a solemn for-
mula in thanking the gods:

cf. Mil. gl. 411. Livy VII 36, 7.
Tac. Ann. I 69.

822. *mei* and *fuit* are mono-
syllabic. — *bónis*: see Introd.
to Aul. p. XXXVIII. — *mis* is
contracted from *meis* or *miis*
(*mieis* in one of the epitaphs
of the Scipios) in very much
the same way as *deis* changes
to *dis*. — *meae* is again mono-
syllabic.

823. This line contains the
reason of his thankfulness: cf.
Stich. III 1, 1 *quom bene re*
gesta salvos convortor domum,
Neptuno gratis habeo et tempesta-
tibus. — *suis e locis*, called *loca*,
Neptunia Mil. gl. 413. — *in*
patriam urbem usque 'even the
long way to my native town.'

824. *atque* 'especially.'

825. *avidis moribus*: the sea

spúrçificum, inmanem, întolerandum, vésanum: *ego contra ópera expertus.*

nám pol placidum te ét clementem eo usqué modo, ut volui, usús sum in alto.

átque hanc tuam apud hómines gloriam aúribus iam acceperam ánte:

paúperibus te párcere solitum, dítis damnare átque domare. 10

830 ábi, laudo: scis órdine, ut aequomst, tráctare homines. hóc dis dignumst:

sémper mendicís modesti sînt, secus nobilis apud homines.

fídis fuisti: infídum esse iterant. nam ápsque foret te, sát scio in alto

dístraxissent dísqe tulissent sátellites tui míserum foede,

swallows anything it can lay hold of.

826. *spurcificus* is *ἀπ. λεγ.*: cf. *spurcificus*. — *contra* 'on the contrary', is in Plautus and Terence always adverb, and never preposition. — Translate 'I have made an experience to the contrary by your assistance.' Cf. Bacch. 387 *id opera expertus sum esse ita*.

827. *usque* 'throughout.' The construction is *eo modo ut* (for *quo*) *volui*.

828. For *aúribus* see Introd. to Aul. p. XVII. (The mss. add the gloss *et nobilis* [cf. 831] before *apud*, and omit *hic*.)

830. *abi* expresses praise and approbation: cf. n. on Ter. Ad. 564. — *ordine* is frequently used like an adverb by the comic poets, meaning 'properly.'

831. *mendicis* is a forcible expression instead of *pauperibus* (829). — *modestum esse alicui* 'use a person with moderation.' — The words *secus nobilis apud homines* are not in the mss., but appropriately supplied by G. Hermann from v. 828, which

terminates in the mss. with *et nobilis apud homines*.

832. *iterant*, in Plautus means merely *narrant*: (Placidus has the gloss '*iterant*, discunt, indicant': Ritschl praef. p. LXVIII.) see Cas. V 2, 5 *operam date dum mea facta itero: certost operae auribus percipere*. — '*The preposition absque* is always used by the comic poets so as to imply a conditional clause *si sine*, the verb *esset* or *foret* being then used impersonally: *absque te esset* = *si tu non esses*. So *absque, me, te, eo, hoc, hac re esset (foret)*. Besides the comic poets, only writers of the silver age use *absque*, but without any conditional sense and with the meaning of *praeter, sine*.' BRUX.

833. *disque tulissent* instead of *distulissentque*: similar instances of tmesis occur both in Plautus and Terence; see the index to my edition of Terence s. v. 'tmesis.' — In *sátellites* the 'second syllable is shortened (Plautus of course spelt it with only one *l*): see Introd. to Aul. p. XLII. The satellites of Neptune are the winds and storms.

- bónaque item omnia úna mecum pássim caeruleós per
campos: — 15
835 íta iam quasi canés, haud secus, circústant navem
túrbine venti:
ímbres fluctusque átque procellae infénsae fremere, frán-
gere malum,
rúere antemnas, scíndere vela: — ní pax propitiá foret
praesto.
ápaga a me sis: dehínc iam certumst ótio dare me: sátis
partum habeo,
quíbus aerumnis déluctavi, filio dum divítias quaero. — 20
840 sed quís hic est qui in 'plateam íngreditur cum nóvo
ornatu speciéque simul?
pol quámquam domi cupio, ópperiar: quam hic rém
gerat, animum advórtam.

834. *caeruleos per campos av' iotidēa nóvov.*

835. *circumstant* aptly leads us to the descriptive infinitives in the next lines:

837. *ruere* is in poetical language both transitive and intransitive: cf. Ter. Ad. 319 *ceteros ruerem.* — Both *pax* and *propitius* are words used especially of gods, here of Neptune.

838. *dehinc* is monosyllabic, as it always is in Plautus. — *certumst*: see n. on 270. — The synizesis *otio* is admissible in a somewhat loose metre, like the present, but not in ordinary iambic or trochaic lines. The same observation applies to *filio* in the next line.

839. The active use of *deluctare* (instead of the deponent) is attested by Nonius p. 468, 29. — Persa 4 we have *cum leone* (and a set of other ablatives)

deluctari. — The construction is here: *satis partum habeo eis aerumnis quibus deluctavi.*

840. The anapaestic lines are calculated to express Charmides' surprise and gradual retreating to the background of the stage. *cum novo ornatu* 'strange attire': for the prosody *nóv' órnatú* see Introd. to Aul. p. LII. — *simul*: not only that he should walk this way, but also his strange costume and appearance excite Charmides' curiosity.

841. *domi cupio ἐνδομῷ οἶκον*: so Mil. gl. 801 *eius domi cupiet miser*, and ib. 964 *cupiunt tui* (this is at least a very probable conjecture): Lorenz observes that the same construction is used by Symmachus who says *vestri cupiunt* Epist. I 8 in. — The *i* in *domi* is shortened: Introd. to Aul. p. XXV.

SVCOPHANTA. CHARMIDES.

- SVC. Huíc ego die nomén Trinummo fácio: nam ego
operám meam
tribus nummis hodié locavi ad ártis naugatórias.
845 ádvenio ex Seleúcia, Macédonia, Asia atque 'Arabia,
quás ego neque oculís neque pedibus úmquam usurpávi meis.
viden egestas quíd negoti dát homini miseró mali? 5
quín ego nunc subigór trium nummum cáusa, ut hasce
epístulas
dícam ab eo homine me áceppisse, quem égo qui sit
homo néscio,
850 néque novi neque nátus necné fúerit, id solidé scio.
CH. póh hic quídem fungíno generest: cápíte se totúm tegit.
Hífurica faciés videtur hóminis: eo ornatu ádvenit. 10
SVC. ille qui me condúxit, ubi condúxit, abduxít domum:
quae voluit, mihi díxit, docuit, ét praemonstravít prius,
855 quó modo quidque agerém. nunc adeo, sí quid ego addi-
dero ámplius,

Sc. II. This is in point of comic power and vivid dialogue the best scene in the whole play.

843. *diei* is the reading of the mss., but we are no doubt justified in expressing even in spelling the synzesis of *ei* into *e*. See n. on Aul. 607. The dative FIDE is found in an inscription on a cippus from Picenum: C. I. L. I 170 p. 31.

844 *tribus nummis* no doubt means 'for three drachmas': see n. on Aul. 108. — *naugatorias* is the spelling of the palimpsest: see n. on v. 396.

845. *Seleucia*: see n. on v. 112.

847. *quid negoti mali* 'what abominable business': Ritschl compares Most. 531, *quid ego hodie negoti confeci mali*.

848. *quin ego* 'why, I am now even obliged, etc. (*quin* is the reading of the palimpsest, *qui* of the other mss.) — *nummum* is Ritschl's emendation which

is also required by the metre; the mss. have *nummorum*: see n. on v. 152.

850. *solide* 'thoroughly': cf. v. 892.

851. *funginus* is ἀπ. λεγ. — The sycophant wears a large travelling-hat with a broad rim, which covers his whole figure, and makes him look like a mushroom.

852. *Hilurica* is attested by the best mss., cf. *Hilurios* Men. 235, where we also have the parallel case of *Histros*. Ritschl justly observes that Plautus uses this word with the first syllable short. — *facies*: see n. on 768.

853. *ubi conduxit* is said with a certain comical emphasis instead of *posthac*.

854. *quae voluit* 'his intention'. — For *praemonstro* see above v. 342.

855. For *quó modó* see v. 602. — The sycophant considers the

eó conductor mélius de me nógas conciliáverit.
 út ille me exornávit, ita sum ornátus: argentum hóc facit: 15
 ipse ornamenta á chorago haec súmpsit suo perículo.
 860 nunc ego si potero órnamētis hómīnem circumducere,
 dábo operam, ut me esse ípsū plane súcophantam sēntiat.
 CH. quám magis specto, mínus placet mihi hómīnis facies.
 míra sunt,

whole affair as a good joke in which he may exaggerate as much as possible.

856. For *nogas* see n. on v. 396. — The sense is 'my employer will then be the gainer, in as far as I give him even more humbug than he originally stipulated for'. *de me* means 'concerning me', τοῦ μὲν μένος; *conciliare* is 'to procure, buy'.

858. *argentum hoc facit* 'money effects such a thing as this'. The sycophant makes the shallow and trite observation that for money you may have anything — even such a peculiar costume as he is dressed in. (Brix takes *hoc* for the nom. and comp. Persa IV 4, 100 *divitias tu ex istac facies* — clearly against the sense of the passage, unless I am greatly mistaken.)

857. *choragus* (χορηγός) in Plautus means merely a 'garderobier', i. e. a lender of costumes for theatrical or other purposes. Of him the aediles hired the costumes required for the performance of their play: cf. Persa 169 SA. νόθην ὀρναμεντα? Tox. ábs chorago súmito. Dare debet: praebenda aediles locavérunt. In the Curculio IV 1 a *choragus* appears even on the stage and expresses his fears as to the safety of his *ornamenta* which he has given for the dressing up of a *nugator lepidus*: *ornamenta quae locavi*

metuo ut possim recipere. The *comicum choragium* (χορηγεῖον: see on v. 112) is mentioned Capt. prol. 68. — *suo periculo* 'at his risk'.

859. *circumducere* 'to cheat' is a frequent expression in Plautus: Bacch. 311. 1183. Pseud. 529. Truc. IV 4, 21. Asin. I 1, 83.

860. *ipsum* 'by myself', without requiring his instruction (854). He means that Callicles shall find out to his cost that the sycophant is too clever for him.

861. Ritschl has justly kept the reading of the mss. *quam magis specto, minus placet*; cf. Bacch. 1076 sq. *quam magis in pectore meo foveo* . . . *Magis curaest magisque adformido*: another construction is found ib. 1091 *magis quam id reputo, tam magis uror*, and Poen. I 2, 135 *quam magis aspecto, tam magis est nimbata*, and another variation Asin. I 3, 6 *quam magis in altum capessis, tam aestus te in portum refert*. See also Men. 95 *quam magis extendas, tanto adstringunt artius*. — *mira sunt ni* 'it is very queer if he is not', i. e. he is most certainly: see Amph. I 1, 126. 275. Poen. IV 2, 19. Bacch. III 2. 45, and cf. *mirum est ni* Capt. IV 2, 43. *mirum ni* Amph. I 1, 163. Ter. Andr. III 4, 19. Eun. II 3, 53. II 1, 24. IV 4, 44. V 8, 53.

- ni illic homost aut dórmitator aut sector zonárius. 20
 lóca contemplat, circúm spectat sése atque aedis nóscitat:
 crédo edepol, quo móx furatum véniat, speculatúr. loca.
 865 mágis lubidost ópservare quíd agat: ei rei operám dabo.
 SVC. hás regiones démonstravit míhi ille conductór meus:
 ápod illas aedis sistendae míhi sunt sucophántiae. 25
 fóres pultabo. CH. ad nóstras aedis híc quidem habet
 rectám viam:
 hércle opinor mi ádvenienti hac nóctu agitandumst vígílias.
 870 SVC. áperite hoc, áperíte. heus, ecquis his fóribus tute-
 lám gerit?
 CH. quíd, adulescens, quaéris? quid vis? quíd istas
 pultas? SVC. heús, senex, 29
 Lésbonicum hinc ádulescentem quaéro in his regiónibus, 31
 úbi habitat, et item álterum ad istanc cápitis albitúdinem,
 875 Cállicem quem aibát vocari, qui hás mihi dedit epístulas.
 CH. meúm gnatum hic quidem Lésbonicum quaérit et
 amicúm meum,

Haut. IV 1, 50. (Ribbeck, Lat. Part. p. 16.)

862. *dormitator* is *ἀν. λεγ.*, but has no doubt the same meaning as *nugator*: see n. on v. 981. — *sector zonarius* (though Plautus himself wrote *sonarius*, see Fleck. ep. crit. p. XII) 'a cut-purse', *βαλαντιόρομος*, cf. the German *beutelstecher*. The ancients were accustomed to carry their money in their belts, *ζώναι*.

863. For *circum spectat sese* see n. on v. 146. — *noscitare* 'to try to know': Epid. IV 1, 10. Cist. IV 2, 14.

864. *mox* 'after a short time': it is, however, possible that the genuine reading is *nox*, which is used by Plautus as an adverb = *noctu* Asin. III 3, 7. — *speculatur loca* 'explores the locality': cf. Rud. I 2, 23 *an quo furatum venias vestigas loca?*

865. *magis lubidost* 'I feel even more inclined'. For the infinitive see n. on v. 626.

867. *sycophantiae* = *artes nugatoriae*, v. 844.

868. For *fore(s)* see Introd. to Aul. p. XXXVIII. — Cf. Pseud. 1137 *hic quidem ad me recta habet rectam viam*; the same expression is found Mil. gl. 491.

869. *hac noctu* occurs also Amph. 272. 731. Mil. gl. 381. Enn. Ann. 153. — *agitandumst vigílias* is a constr. frequent with the archaic and very late writers, but scarce enough in Cicero and Caesar who would prefer *agitandae sunt vigílias*.

870. *hoc* 'this place', a vague expression instead of *has fores*. Cf. below, v. 1174.

872. *hinc*: cf. v. 326. 359.

873. *ad* denotes comparison 'like that white head of yours': see n. on Ter. Eun. 361: cf. below 921. Merc. II 3, 91 *ut emerem(ancillam) ad istam faciem*.

- quof ego liberósque bonaque cónmendavi, Cálliclem. 35
 SVC. fác me, si scis, cértiorem hisce hómines ubi habi-
 tént, pater.
 CH. quíd eos quaeris? aút quis es? aut únde es? aut
 unde ádvenis? 37
 SVC. cénsum quom sum, iúratori récte rationém dedi. 30
 CH. * * * * *
 880 SVC. múlta simul rogás: nescio quíd expédiam potíssimum.
 si ún timer quidquid síngillatim et plácide percontábere, 39
 ét meum nomen ét mea facta et ítinera ego faxó scias. 40
 CH. fáciam ita ut vis. ágedum, nomen prímmum memora
 tuóm mihi.
 SVC. mágnum facinus íncipíssis pétere. CH. quíd ita?
 SVC. quía, pater,
 885 si ánte lucem ire *hércle* occipias á meo primo nómine,
 cóncubium sit nóctis, priusquam ad póstremum pervéneris.
 CH. ópus factost viático ad tuom nómen, ut tu praédicas. 45

876. For *quoi* ego see n. on v. 358 and 558.

877. *hisce* is expressly attested as an old form of the nom. plur. by Priscian XII p. 593 K. in Ter. Eun. 268. *hisce* is given by our mss. Mil. gl. 374 (where we have even *hisce oculis* as nom.) and 486, Pseud. 539. Persa 856. Rud. 294. Amph. 974. Curc. 508. Capt. prol. 35 (*his* probably Merc. 869); in the same way we have the nom. *illisce* Most. 510. 935.

879. The sycophant returns a haughty answer to Charmides' questions. The *iuratores* were the assistants of the censor who would naturally put questions of this kind for the purpose of making up their lists. — *recte* 'according to truth'.

881. *singillatim* is the only genuine form, not *singulatim*.

882. *ego faxo scias* 'I'll inform you' of my name etc. We should suppose that the sycophant pronounces this line in such a

stately and solemn manner as to render Charmides quite eager to hear his tale.

884. *magnum facinus* 'something very difficult'. — *incipisere* occurs also Capt. IV 2, 22. II 1, 19.

885. *hércle* is not in the mss., though B has in its place space for a word of 6 letters so as to render Ritschl's addition of *hércle* very probable. *hércle* is put in the conditional clause by way of prolepsis instead of in the apodosis: see the parallel instance in v. 457. — The sycophant insinuates that he has already appeared under so many different names and in so many characters, as to possess a large number of 'aliases.'

886. *concupium noctis* 'dead of the night' is explained by Varro L. L. VII 78 a *concupit dormiendi causa*.

887. Neither the construction *opus factost viatico* nor the ex-

SVC. ést minusculum álterum, quasi vésculum vinárium.
CH. quíd est tibi nomén, adulescens? SVC. 'Páx' id
est nomén mihi:

890 hóc cotidiánumst. CH. edepol nómen nugatórium:
quási dicas, si quíd crediderim tibi, 'pax' periisse flico.
híc homo solide súcphantast. quíd ais tu, adulescens?

SVC. quid est?

CH. éloquere, isti tibi quid homines débent quos tu
quaéritas?

SVC. páter istius ádulescentis dédit has duas mi epístulas,
895 Lésbonici: is mi ést ámicus. CH. téneo hunc manife-
stárium,

56

mé sibi epistulás dedisse dicit. ludam hominém probe.

pression *facere viaticum* appears to be in conformity with Plautine usage, and *facto* is in all probability corrupt. Perhaps an adjective like *magno* was the original reading. — *ut tu prae-dicas* 'to conclude from your words.'

888. The reading is very uncertain. *vesculus* would be a *ἀν. λεγ.*, if the reading were certain [*uxillum* B, *uxillum* CD]: it would, of course, be the diminutive of *vescus* 'thin, meagre, spare.' (See the discussion on this word by Ribbeck, Lat. Part. p. 10.) *vinarium* is used as subst. Poen. IV 2, 16. The reading of FZ is *vasculum*, the dim. of *vas*, in which case *vinarium* would be adj.

889. Our text represents the reading of the mss., in which *est* is used short, as it is in a great number of passages in Plautus, and *tibi* appears with its second syllable long. There is no reason for reading *istuc est nomen* (without *tibi*), as Ritschl does in opposition to the mss. — *Pax* does not mean 'Peace' (as I see that the 'Old Westminister' translates it), but

is a funny use of the interjection *pax* as a personal name. Cf. especially Ter. Haut. 717 *unus est dies, dum argentum eripio: pax; nil amplius* (quite different from 291). The interjection is originally Greek and is explained by Hesychius (s. v. *πάξ*) by *τέλος ἔχει*: cf. Pl. Mil. gl. 808.

890. *cotidianum* 'my everyday name.'

891. *crediderim* 'had entrusted to you.'

892. *solide* 'out and out': see v. 850. — By saying *quid ais* he solicits the sycophant's attention: 'I say'; 'dis donc'.

893. *isti* is explained by the relative sentence. — *quid tibi debent isti h.* 'what business have you with those people'; similar expressions are found Mil. gl. 421 *quid tibi istic hisce in aedibus debetur, quid negotist?* Ps. 1139 *heus, quid istic debetur tibi*: cf. also Truc. II 2, 6 and Rud. 117.

895. For *manifestarius* see n. on Aul. 466.

896. After this line Ritschl assumes a gap in which he says that Charmides put a

SVC. ita ut occepi, si ánimum advortas, dícam. CH. dabo
operám tibi.

SVC. hanc me iussit Lésbonico dáre suo gnato epístulam,
ét item hanc alterám suo amico Cállicli iussít dare.

900 CH. míhi quoque edepol, quom híc naugatur, cóntra
naugarí lubet. 55

úbi ipse erat? SVC. bene rém gerebat. CH. érgo ubi?
SVC. in Seleúcia.

CH. * * *
áb ipson' istas áccepisti? SVC. e mánibus dedit mi ipse
ín manus.

CH. quá faciest homó? SVC. sesquipedé quídamst quam
tu lóngior.

CH. haéret haec res, síquidem ego apsens súm quam
praesens lóngior.

905 nóvistin hominém? SVC. ridicule rógitas, quocum uná
cibum 60

question to the sycophant in much the same way as below, v. 939: but this is by no means necessary, as the expression *si ánimum advortas* may well be used by the sycophant in reference to Charmides' want of personal attention in talking to himself (or the audience) instead of listening to him.

897. *ita ut occepi* is a frequent expression (see above v. 162.) to denote reversion to the subject in hand after an interruption. Brix quotes Stich IV 2, 1. Persa IV 3, 49. Curc. I 1, 43. Poen. II 24.

900. In this line the mss. read *nuguratur* and *nugari*.

901. For *úbi ipse* and 902 *áb ipson* see Introd. Aul. p. XLVI. — After this line Ritschl conjectures the loss of at least two lines in which Charmides observes 'well, it certainly is very queer that he should know that I have been in Seleucia, the

very place whence I arrive. But to find out the truth of this matter, I'll just question him a little more.'

902. *dedit* drops its final *t* and thus forms a pyrrhich in spite of the consonant which follows: cf. the parallel instance of *pige(t)* v. 661. Ritschl omits *mi*, saying '*multo concinius e manibus in manus sine mihi quam addito pronomine dicitur*': but I should think that *ipse* almost requires *mi* (*=ipsi*) to render the expression quite parallel.

903. *facie* 'appearance.' — *quidamst* 'a person' taller than you etc.

904. *haeret haec res* 'there's a hitch': the same expression is found Amph. II 2, 182. Pseud. 985: cf. ib. 423 *occisast haec res, haeret hoc negotium*. (This line is om. in all mss. except B.)

cápere soleo. CH. quíd eist nomen? SVC. quód edepol hominí probo.

CH. lúbet audire. SVC. illi édepol — illi — illi — vae miseró mihi.

CH. quíd est negoti? SVC. dévoravi nómen inprudéns modo.

CH. nón placet, qui amícos inter déntes conclusós habet.

910 SVC. átque etiam modo vórsabatur mi ín labris primóribus. 65

CH. témperi huic hodie ánteveni. SVC. téneor manu-
festó miser.

CH. iám reconmentátu's nomen? SVC. deúm me hercle
atque hominúm pudet.

CH. víde modo hominem ut nóveris. SVC. tam quám
me. fieri istúc solet:

quód in manu teneás atque oculis vídeas, id desíderes.

915 lítteris recónminiscar: C ést principium nómini. 70

CH. Cállias? SVC. non ést. CH. Callippus. SVC. nón
est. CH. Callidémidés?

SVC. nón est. CH. Callinícus? SVC. non est. CH. Cállimarchus? SVC. níl agis:

906. The sycophant has forgotten the name and attempts to get out of the difficulty by giving an evasive answer.

907. *lubet audire* 'I should like to hear it': so again 932.

908. *devoravi* 'I've swallowed it down.'

909. *intra dentes, ἐν ἔφξαι ὀδόντων.*

910. *in labris primoribus* 'on the tip of my tongue'.

911. Each speaker says his part of the line apart. Charmides is afraid that the sycophant might not only be a mere humbug, but a downright cheat and impostor, and congratulates himself on having prevented the execution of his designs.

913. Charmides insinuates that perhaps the sycophant's acquaintance with Charmides (whose name he cannot even remember) may not be very intimate. To

this the sycophant replies *tam* (novi) *quam me*: cf. Epid. III 4, 67 *sed tu novistin iudicium Acropolistidem?*: *tam facile quam me*.

914. *quód in* (pronounce *i*) *manú* see Introd. Aul. p. XXXV. We may compare the short form of the English preposition *i* so common in the Elizabethan writers and now-a-days in the popular dialects. — Cf. Men. 865 *iam lora tenes, iam stimulum in manu*. — *id desideres* 'that one is apt to forget': the second person subj. expresses generality.

917. *Callimarchus* is the form of the Greek name *Καλλιμαχος* here given by our mss. and required by the metre. Ritschl adds 'huic formae fidem faciam Opusc. phil. vol. III diss. 3'. Meanwhile this form of the name appears to us sufficiently protected by the analogous

- néque adeo edepol flócci facio, cuándo egomet meminí mihi.
 CH. át enim multi Lésbonici sùnt hic: nisi nomén patris
 920 dices, non possum ístos mostrare hómines, quos tu quaéritas. 75
 quód ad exemplumst? cóniectura sí reperire póssumus.
 SVC. ád hoc exéplumst: Chár. CH. Chares? an Cháricles?
 — numnam Chármides?
 SVC. ém istic erat. qui istúm di perdant. CH. dixi ego
 iamdudúm tibi:

- * * *
 béne te potius dicere aequomst hómini amico quáam male.
 925 SVC. sátin' inter labra átque dentes látuit vir minumí preti? 80
 CH. né male loquere apsénti amico. SVC. quíd ergo ille
 ignavíssumus
 mí latitabat? CH. si ádpellasses, rêspondisset nómini.
 séd ipse ubist? SVC. pol illúm reliqui ad Rhádamantem
 in Cercópia.

instance of *Alcesimarchus* in the
Cistellaria, = *Ἀλκησίμαχος*. —
nil agis 'tis all in vain.'

918. 'It is not even of much
 consequence whether you hear
 the name from me now, as I
 know it well enough, and shall
 no doubt remember it in due
 time.'

920. *mostrare*: cf. v. 342. The
 sycophant had asked him to
 do so, above 871 sq.

921. *quod ad exemplumst* lit.
 'after what pattern is it', i. e.
 what is it like? For *ad* see
 above, v. 873.

922. *numnam* 'you don't think
 it is Ch.?'

923. *istic*, quem tu dicis. —
qui (originally the old ablative)
 is in curses and exclamations
 in the early writers used in
 the sense of *utinam*: cf. v. 997.
 Men. 308 *qui di illos qui illic
 habitant perdunt*. — *iam dudum*
 'just now', (v. 909). Ritschl
 justly assumes a gap which he
 fills up with the line, *non placer*,

*qua te erga amicum video ami-
 citia utier*.

925. *satine latuit* is originally
 a contraction from *satisne* (or
nonne satis) *est quod latuit*:
 similar sentences are very fre-
 quent in Plautus and often
 convey the expression of anger,
 irritation or indignation, e. g.
 Most. 76, *satin abiit neque quod
 dixi flocci existumat?* on which see
 Ramsay's elaborate note, p. 112—
 114. See also below, on v. 1013.

926. For *quid ergo* see Introd.
 to Aul. p. XLVI. — *ille igna-
 vissumus* 'that lazy chap' he
 calls him as if it had been
 Charmides' fault to hide himself
 between the sycophant's lips
 and teeth.

927. *latitabat* 'tried to hide.'

928. The reading is very
 uncertain. The authority of
 the mss. is in favour of
Rhadamantem in Cecropia insula,
 but this makes the line too
 long. Ritschl has, therefore,
 written *Rhadamam*, following
 the analogy of *Calchas* which

CH. * * * *

quís homost me insipiéntior qui ipse, égomet ubi sim,
 quáeritem?

930 séd nil discondúcit huic rei. quíd ais? quid hoc quod
té rogo: 85

quós locos adiísti? SVC. nimium mírimodis mirábilis.

CH. lúbet audire, nŕsi molestumst. SVC. quŕn discupio dŕcere.
 ómnium primum in Póntum advecti ad 'Arabiam terrám
 sumus.

CH. eho,
án etiam Arabiást in Ponto? SVC. est: nón illa, ubi tus
gígnitur.

was in Latin declined after the first as well as the third declension: see Priscian VI 53 p. 239 H. Charis. p. 66 K. Instead of this Guyet ingeniously conjectures *Cecropia* and omits *insula* as a gloss, whereby we are enabled to keep the regular form of the accusative. The *Κίρκωνες* were renowned in Greek mythology and fairy-lore as crafty thieves and as such appeared often on the Attic stage: see Preller, Greek Mythology II 160 (first ed.) [I am glad to see that Ritschl, praef. p. LXVIII, declares 'quo saepius recolo meditando eo mihi valdius adridere fateor Guyeti rationem:'] — The gap after this line is filled up by Ritschl in the following manner: *hercle memorem nugatorem: modo qui fui in Seleucia, Vt ille memorabat, ni mirum nunc sum in Cecropia insula (or nunc sum idem in Cecropia).*

930. *nil disconducit* 'it does not interfere with', is $\alpha\pi.$ λεγ.

931. *mirimodis* instead of *miris modis* is an excellent instance of the tendency of a final *s* to disappear: comp. *multimodis* in Ter. Andr. 939.

Haut. 319. Phorm. 465, and Lucretius I 683 with Munro's note; in Cornelius Nepos Them. 10, 4 the reading fluctuates between *multis modis* and *multi-modis*; but Corssen II 655 is wrong in stating that Lucretius I 726 uses even *modis multis*: see Munro's edition. — *nimum*: see Ramsay's Mostell. p. 234.

932. *discupio dicere* 'I'm nearly bursting to tell you.' *discupio* (only here in Plautus) is one of the numerous compounds with *dis* in which the exaggeration peculiar to popular speech manifests itself. — The sycophant considers this as an excellent opportunity of rehearsing his lesson.

933. in *Pontum* 'going towards Pontus'.

934. *etiam* expresses Char-
mides' surprise, just as *even*
would in the language of the
Elizabethan dramatists.

934. The ms. B gives here a ridiculous misspelling (as there are ever so many more in that ms.): *illa cubitus*, and though CD and the other mss. give *ubi*, and in spite of the unusual shortening of *illa* after a preceding long syllable. Ritschl

- 935 séd ubi apsinthiúm fit atque cúnila gallinácea. 90
 CH. nímium graphicum nógatorem. [séd ego sum insi-
 piéntior,
 qui, égomet unde rédeam, hunc rogitem, quae égo sciam,
 atque hic néschat]:
 nísi quia lubet éxperiri, quo évasurust dénique.
 séd quid ais? quo inde ísti porro? SVC. si ánimum ad-
 vortas, éloquar. 97
- 940 ád caput amnis, quí de caelo exóritur sub solió Iovis. 95
 CH. súb solio Iovís? SVC. ita dico. CH. e caélo? SVC.
 atque *e* medió quidem.
- CH. eho,
 án etiam in caelum éscendisti? SVC. immo hóriola ad-
 vectí sumus 100
 úsque aqua advorsá per amnem. CH. eho, an tu étiam
 vidistí Iovem?
 SVC. éum alii di isse ád villam aibant sérvís depromptúm
 cibum.
- 945 deínde porro CH. deínde porro nólo quicquam praédices.

puts an old form *cubi* (the existence of which in the time of Plautus cannot be proved, but is merely inferred from this passage) in his text. This is, however, justly rejected by C.F. W. Müller, 'Nachträge' p. 29.

935. *cunila* = the Greek *χοιλή*, but with a different prosody.

936. Ritschl justly considers the words bracketed in our text as a 'dittographia' of v. 929 which has got into the text and displaced the original half of the line. Ritschl observes 'non id nunc agitur ubi sit vel fuerit Charmides, sed quos locos sycophanta adierit'.

938. *nisi quia* would be *nisi quod* in later writers, but Plautus is decidedly in favour of *nisi quia*, the other expression being found in only two passages: Capt. II 3, 34. III 4,

88. — *quo evasurust denique* 'where he will end at last.'

940. I have adopted the reading *qui de* proposed by Guyet instead of *quod de* of the mss. Ritschl has *quo ad e* — which I do not understand.

942. *immo* contains a correction of the expression *escendere*: 'not exactly *escendimus*, but we sailed up'. *horiola* 'a hoy', a rare dim. of *horia*, which Plautus uses in the Rudens.

943. *aqua advorsa* 'up the river.'

944. Jupiter is treated by the sycophant like a great landowner who visits his estate at the beginning of every month to distribute to his slaves their share of victuals (called *demensum*): cf. Stich. I 2, 3.

945. Charmides is tired of the absurd lies of the sycophant

SVC. táceo ego hercle, si ést molestum. CH. nám pudi-
cum néminem

députare opórtet, qui aps terra ád caelum pervénerit. 105

SVC. *Cátamitum* haud te vélle video. séd mostra hosce
hominés mihi,

quós ego quaero, quíbus me oportet hás deferre epístulas.

950 CH. quíd ais tu? nunc sí forte eumpse Chármidem
conspéxeris,

illum quem tibi istás dedisse cómmemoras epístulas,
nóverisne hominém? SVC. ne tu edepol me árbitrare béluam, 110

quí quidem non novísse possim, quícum aetatem exégerim.

án ille tam esset stúltus, qui mi mílle nummm créderet

955 Philíppum, quod me aurúm deferre iússit ad gnatúm suom
átque ad amicum Cálliclem, quoi rem abbat mandasse
híc suam?

míhin concrederét, ní me ille et égo illum novissem ádprobe? 115

and resolves to expose his impudence.

946. The expression *pudicus* is used by Charmides in the sense of 'a man of honour', but as it also admits of another sense ('moral, chaste'), the sycophant does not miss the opportunity of shaping his answer in accordance with it.

947. The first word of the line is lost; it may have been *praedicare*, *deputare*, *autumare*, but the first has the greatest probability. (*Pre* B, . . . *ere* the other mss. with a blank of four letters.)

948. Our text gives a most ingenious emendation by the Norwegian scholar, S. Bugge. CD, which here again turn out to be more correct copies of the common archetype of BCD than B itself, read . . . *mit aut te* (with a blank for three letters), and with special reference to *pudicus* this is no doubt justly filled up *Cátamitum haud* (or *haut*) 'well, you

do not want to have anything to do with a Ganymede'; *Cátamitus* being the Latin form of *Γανυμήδης*: cf. Men. 144 and Ritschl Opusc. II 490. — *mostra* is the reading of B instead of *monstra*, cf. v. 342.

949. *epistulas* is in the present line the spelling of BCD, *epistolae* being found only in FZ: see n. on v. 774. Directly afterwards, 951, *epistulas* BC.

951. *istas*, quas in manu tenes.

952. *belua* is the only genuine spelling, not *bellua*: see Ph. Wagner, Orthogr. Verg. p. 418. Osann on Cic. de rep. p. 73. It is often used in the contemptible sense of 'blockhead, ninny'.

954. *mille* is again used as a noun: see n. on v. 425.

955. For *Philippum* cf. n. on v. 152.

956. *aibat mandasse*: the subject of the infinitival sentence is omitted, in conformity with the habit of the comic writers.

957. With *approbe* (only here

- CH. *énim vero ego nunc súcophantae huic súcophantarí volo*,
si hunc possum illo mille nummum Philippum circumducere,
 960 *quód sibi me dedisse dixit. quem ego qui sit homo nescio*,
neque oculis ante hunc diem umquam vídi, eine aurum
créderem?
quóí, si capitis res sit, nummum númquam credam
plúmbeum. 120
ádgrediundust híc homo mi astu. heus, Páx. te tribus
verbís volo.
 SVC. *vél trecentis.* CH. *háben tu id aurum, quód ac-*
cepisti a Chármide?
 965 SVC. *átque etiam Philippúm, numeratum illús in mensá manu,*
mílle nummum. CH. *némpe ab ipso id ácepisti Chármide?*
 SVC. *mírum quin ab avo éius aut proavo accíperem,*
qui sunt mórtui. 125
 CH. *ádulescens, cedodum ístuc aurum míhi.* SVC. *quod*
ego dem aurúm tibi?
 CH. *quód a me te accepísse fassu's.* SVC. *áps te acce-*
pisse? CH. *íta loquor.*
 970 SVC. *quís tu homo's?* CH. *qui mílle nummum tibi dedi,*
ego sum Chármides.
 SVC. *neque edepol tu is és neque hodie is úmquam eris*
auro huíc quidem.
ábi sis, nugatór: nugari nógatori póstulas. 130

in Plautus) comp. the common
 adverb *apprime*.

958. *enim* drops its final *m*.

959. *si* 'to try if'. — *illo*
mille, *ἐπὶ τὴν ἑὴν χιλιάδα*, 954.

960 sq. In prose it would be
eine homini quem etc.

962. *si capitis res sit* 'if it
 were an affair that involved
 my life.'

963. For the expression *te*
volo see n. on v. 516: with *tribus*
 comp. especially Mil. gl. 1020
brevi an longinquo sermone? M.
tribus verbis.

964. *vel* 'if you like, even for
 three hundred'. — For the
 prosody of *quód ácepisti* see
 Introd. to Aul. p. XLIV.

965. *numeratum* belongs to
Philippum.

967. For *mirum quin* see n.
 on v. 495. — *eius* is mono-
 syllabic.

968. For *dum* with imperatives
 see n. on v. 98.

969. *quód á me* is the reading
 of the mss., nor is the shortening
 of the preposition against the
 rule, as a short accented syllable
 precedes it. I have not, there-
 fore, ventured to transpose *quod*
te a me, as Ritschl does.

971. For *eris* see Introd. to
 Aul. p. XIX.

972. *abi* expresses indignation,
ἀπ' αὐτοῦ, ἔργῳ. — *nugari nugatori*
 has the same sense as *súcophantae*

CH. Chármides ego súm. SVC. nequiquam hercle és:
nam nil aurí fero.

nímis argute me óbrepstisti in eápsē occasiúncula.

975 póstquam ego me aurum férre dixi, póst tu factu's
Chármides:

príus non tu is eras, quam aúri feci méntionem. níl agis,
proín tute itidem ut chármidatu's, rúrsum te dechármida. 135

CH. quís ego sum igitur, síquidem is non sum, quí sum?
SVC. quid id ad me áttinet?

dum ille ne sis, quem égo esse nolo, sís mea causa quí lubet.
980 [príus non is eras quí eras, nunc is fáctu's qui tum
nón eras.]

CH. áge, síquid agis. SVC. quíd ego agam? CH. aurum
rédde. SVC. dormitás, senex.

sycophantari v. 958; the sycophant considering Charmides a cheat like himself, does not hesitate in openly confessing his trade. — *postulas ἀξιοῖς*: cf. on v. 237.

973. The words *nequiquam hercle es* are said with a sneer so as to insinuate 'it is quite in vain that you say you are Charmides.'

974. *argute* 'cleverly', should not be used to support v. 200; the sycophant expresses rather a certain approbation of the cleverness of Charmides, as a swindler naturally would admire an adroit act of swindling done by another, though he should be the victim himself.

974. *in eapse occas.*, just in the very moment when you thought the opportunity good enough.

975. *postquam* and *post* correspond in the same way as above v. 417, cf. also v. 998.

977. *decharmida* is ἀπ. λγ. The mass. read *recharmida*, but this is justly rejected by Ritschl as it could only mean 'rursus

indue Charmidis personam' — the very contrary of what is required by the sense of the passage. Key, 'On Ritschl's Plautus' p. 174 sq. and 197, vainly endeavours to defend *recharmida* in the sense of 'putting aside the character of Charmides' by giving a pretty large number of compounds with *re* and a *verb*; when compounded with a *noun*, *re* always means 'again': cf. *repuerascere*.

980. 'Confictum hunc versum esse ad exemplum versus 976 pridem mihi presuaseram, cum idem vidi Ladewigium sentire' RITSCHL. But is it not possible that the sycophant should indignantly repeat his former assertion and refuse to accept the genuineness of Charmides' person?

981 *age síquid agis* 'if you really mean to do anything, do it now': cf. Aul. 628. Mil. gl. 215, where Lorenz compares Stich. 734, *bibe si bibis*; Cas. IV 1, 7 *quin datis, si quid datis?* Poen. III 1, 8 *quin si ituri hodie estis*,

CH. fássu's Charmidém dedisse aurúm tibi. SVC. scriptúm quidem.

140

CH. próperas an non próperas ire actútum ab his regiónibus, dórmitor, priusquam ego hic te iúbeo mulcarí male?

985 SVC. quam óbrem? CH. quia illum quem émentitu's, ís ego sum ipseus Chármides, quém tibi epistulás dedisse aiébas. SVC. eho, quae so án tu is es?

CH. ís enim vero sum. SVC. aín tu tandem? is ípsusne's?

CH. aio. SVC. ípsus es?

145

CH. ípsus, inquam, Chármides sum. SVC. ergo ípsusne's?

CH. ípsissimus.

ábin hinc ab oculís? SUC. enim vero séro quoniam huc ádvenis,

990 vápulabis méo arbitrato ét novorum aedílium.

ite; Cas. IV 4, sq. *date ergo, daturae si unquam estis hodie.* — *dormitas = somnias*, 'you dream': but as this comes close to the notion of *nugari*, we have only one step to the meaning of *dormitor* 'cheat', v. 862. 984.

982. *scriptum quidem* we might say 'paper-money': at all events we should not supply *est* which would be against the habit of the comic writers.

985. The sycophant begins at last to see that he has perhaps after all the real Charmides before himself. — *illum* is put into the relative clause by way of attraction.

987. *ipsissimus* is a comic superlative which the grammarian Pompeius (p. 153, 16 K.) attributes also to Afranius. It is no doubt an imitation of *αἰσχροτάτος* in Aristophanes Plut. 83: cf. also *μωρότατος* Theocr. XV 135.

989. The sycophant maintains

his farcical humour to the very last. He takes Charmides' late appearance as a theatrical mistake for which he ought to be flogged: see n. on v. 706.

990. The hiatus is legitimate in the caesura of the line: see *Intro.* to Aul. p. LX. — *meo arbitrato* is very arrogant, as if the sycophant were the 'dominus gregis' so as to have it in his power to award punishments to the other actors. — *novi aediles* 'non possunt alii intellegi nisi qui recens munus capessiverint' Ritschl *Par.* p. 348 who proves on the ground of this expression that the *Trinummus* was first performed on the *ludi Megalenses* which were celebrated in April, i. e. after the new aediles had come in in March. The 'Megalensia' were not originally attended with scenic performances: and as this took place for the first time in 559, it follows that the *Trinummus* cannot have been written anterior to that date.

- CH. át etiam maledícis? SVC. immo sálvos quando equi-
dem ádvenis,
dí me perdant sí te flocci fácio an periissés prius. 150
égo ob hanc operam argéntum accepi: té macto infortunío.
céterum qui sís, qui non sís, floccum non intérdúim.
995 íbo, ad illum renúntiabo, quí mihi tris nummós dedit,
út sciat se pérdidisse. ego ábeo. male vive ét vale:
quí te di omnes ádvenientem péregre perdant, Chármides. 155
CH. postquam ille hinc abiit, póst loquendi libere
vidétur tempus vénisse atque occásio.
1000 iam dúdum meum ille péctus pungit áculeus,
quid illí negoti fúerit ante aedis meas.
nam epístulae illae míhi concenturiánt metum 160
in córde et illud mílle nummum, quám rem agat.
numquam édepol temere tinnit tintinnábulum:
1005 nisi qui illud tractat aut movet, mutúmst, tacet.
sed quis hic est, qui huc in pláteam cursuram incipit?
lubet ópservare quíd agat: huc concéssero. 165

991 sq. The sycophant begins as if he were going to congratulate Charmides on his safe return, but suddenly changes to an expression of utter indifference to Charmides' well-being which is again in a somewhat funny form — 'the deuce take me if I care a straw if the deuce had taken you before!' — *an periisses* is in conformity with the habit of Plautus to use *an* even in a simple indirect question: see e. g. *Curc.* 396. *Merc.* 145. *Poen.* III, 1, 54. *Most.* 58.

994. *interduim* is a peculiar Plautine expression: cf. *Rud.* II 7, 22 *cicuum non interduim*. *Capt.* III 5, 36 *nil interduo*, and for the meaning of *inter* cf. *interest*.

995. Fleckeisen justly places the comma after *íbo*, though former editions have it after *illum*: comp. *Stich.* 599 (*inbe*) *ad illam renuntiare*.

997. For *qui* see n. on v. 923.

1002. *concenturiare* is a verb

formed by Plautus and used again *Pseud.* 572 *concenturio in corde sycophantias*. I means 'to collect up to the number of a *centuria*.'

1003. Ritschl writes *agant*; but *agat* may be understood of the *sycophant*: the construction being *epistulae illae et illud mille nummum mihi metum concenturiant quam rem agat* (sc. ille).

1004. *tintinnabulum* seems always to be spelt with *nn* in the second syllable, but the verb is both *tintinare* and *tintinnare*.

1005. *nisi qui* stands for *nisi quis* 257. (Ritschl brackets this line 'ut male confictum prioris interpretamentum'. If it were so, it would at all events not be 'male confictum', only observe the alliteration in *tractat* and *tacet*, and in *movet* and *mutumst*; also the asyndeton at the end of the line which is quite in conformity with Plautine style.)

1006. *cursuram incipere* seems to occur only here.

STASIMVS. CHARMIDES.

ST. Stásime, fac te, própere celerem, récipe te ad domi-
nũm domum,

né subito malum éxoriatur scápulis stultitiá tua.

1010 ádde gradum. adproperá: iam dudum fáctumst, quom
abiistí domo.

cáve sis tibi, ne búbuli in te cóttabi crebrí crepent,

si áberis ab eri quaéstione. né destiteris cúrrere. 5

écce hominem te, Stásime, nili: sátin' in thermipólio

cóndalium es oblítus, postquam thérnopotasti gútturem?

1015 récipe te et recúrre petere ré recenti. CH. huic, quisquis est,

Sc. III. *Stasimus* has been with his boon companions and returns home in time to inform his master (*Charmides* of the stand of his affairs, at least according to the slave's idea of them.

1008. *propere celerem* is a tautology which serves to enforce the meaning 'make very very great haste'. Observe also the alliteration '*dominum domum*'. By *dominus* he means of course *Lesbonicus*.

1010. *quom* 'since': cf. Ter. Haut. 54 *inde adeo quom agrum in proximo hic mercatus es* (where I ought not to have changed the reading).

1011. *bubuli cottabi* is a funny expression denoting the sound of the lash made of ox-hide clashing down on *Stasimus*' back; see n. on *bubula censio* Aul. 593, where I might also have quoted Most. 882 *male castigabit eos bubulis exuviis*. See also Ramsay's interesting excursus 'on punishments inflicted upon slaves', p. 251—263 of his ed. of the *Mostellaria*. *cottabus xóτταβος* is an expression used in reference to the tavern from which *Stasimus* is just

coming and where he has, no doubt, practised the '*cottabus*'. — Here again, we have a three-fold alliteration of great effect.

1012. *abesse ab eri quaestione* means 'to be found wanting (absent) when the master inquires': cf. Cist. II 3, 49 *ne in quaestione mihi sit, siquid eum velim*. Pseud. 663 *vide sis ne in quaestione sis, quando accersam, mihi*.

1013. For *satin* see n. on v. 925. — *thermipolium* in the regular Plautine form of the Greek *θερμopolιον* (Ritschl Opusc. II 488), i. e. a low tavern where a mixture of wine and hot water was sold to the lower classes, especially to slaves.

1014. *thermopótare* was, as it seems, a mere slang word, as it is neither Greek nor Latin (in the latter it is *pótare*, and *θερμopoiεiv* might be a Greek word, but does not occur, though there is *θερμopότης*); this hybrid word is, moreover, used as a transitive verb 'to wash one's throat with something hot'. *guttur* is always masc. in Plautus: cf. n. on Aul. 302.

1015. *petere* instead of *petitum*, but the comic writers

- gúrguliosť exércitor: is hominem cursurám docet.
 ST. quíd, homo nili, nón pudet te? tribusne te potériis 10
 mémoriae esse oblítum? an veró, quia cum frugi hómínibus
 íbi bibisti, qui áb alieno fáciie cohiberént manus,
 1020 ínter eosne homínés condalium té redipisci póstulas?
 Chíruchus fuit, Cérconicus, Crínus, Cricolabus, Cóllabus,
 cóllicrepidae, crúricrepidae, férriteri, mastígiae: 15
 quórum hercle unus súrpuerit currénti cursóri solum.
 CH. íta me di ament, gráphicum furem. ST. quíd ego
 quod períť, petam?

often use the infinitive in a very loose manner. Brix quotes many instances of the infin. after verbs of motion: Bacch. II 3, 120. IV 3, 18. IV 8, 59. Cas. III 5, 48. V 1, 2. Curc. I 3, 51. Rud. I 2, 6. Most. I 1, 64. Poen. V 4, 2. — *re recenti*: Stasimus is afraid his ring might be refused, if he allowed some time to pass over before claiming it.

1016. *gurgulio* is the genuine reading, not *curculio*, as many old editions give it. Charmides means that Stasimus must needs be drunk to run about in this peculiar manner. For *exercitor* (task-master) see n. on v. 226.

1017. *poterium* (= ποτήριον) occurs only here and Stich. 694.

1018. The hiatus after *oblitum* seems admissible on account of the punctuation; in order to avoid it, Ritschl inserted *tu* after *quia* in his first edition, and now reads *homonibus* (for which form see Introd. to Aul. p. LXI, and Bergk's arguments Philol. XVII p. 54 sqq. and in the *jahrh.* 1861 p. 633.). Bergk (Beitr. zur lat. Gramm. I 98) proposes *frugis*, a form attested by Marius Victorinus, but completely foreign to Plautus. It would also be possible to add

tam after *cum*; but these many possibilities merely annul the probability of these conjectures and seem to plead in favour of the hiatus.

1019. The expression *facile cohibere* is ironical, as is easily understood.

1020. For the acc. c. infin. after *postulas* see above v. 237.

1021. All the names are, of course, comic fictions: *Chiruchus* from χείρας ἔχειν 'he who has (strong) hands'; *Cerconicus* from κέρκος ('tail') and νικῶν; *Crinus* (or *Crinnus*) would seem to stand instead of κρέμνος 'a crumb'; *Cricolabus* = κρέιον (i. e. condolium) λαμβάνων; *Collabus* is a hybrid formation from *con* (Lat.) and λαβεῖν, 'he who takes everything with him'.

1022. *collicrepida* 'whose legs sound with the chains'; for the patronymic form of these words see n. on Aul. 368 (*vapacida*), and comp. σπονδαρχίδης Aristoph. Acharn. 595. — *ferriteri* = qui ferrum terunt, cf. Most. 343 *ferritribax*. — *mastigia* is a frequent appellation = *verberones*. For the whole line see also Ramsay's *Mostellaria*, p. 263.

1023. *solum* 'his shoe-sole', is found in various passages in Plautus.

- 1025 *nisi* etiam labórem ad damnum adpónam ἐπιθήκην *insuper*.
quín tu, quod períft, periisse dúcis? cape vorsóriam:
récipe te ad erum. CH. *nón fugitivost* híc homo: *conme-*
minít domi. 20

ST. *útinam* veteres véterum mores, véteres parsimóniae
pótius in maióre honore híc éssent quam morés mali.

- 1030 CH. di ímmortales, básilica híc quidem fácinora inceptát
loqui.

vétera quaerit, vétera amare hunc móre maiorúm scias.

ST. nám nunc homines níli faciunt quód licet, nisi quód lubet. 25
ámbitio iam móre sanctast, líberast a légibus.

scúta iacere fúgereque hostis móre habent licéntiam:

- 1035 *pétere* honorem pró flagitio móre fit. CH. *morem ímprobum.*

ST. strénuos *nunc* praéterire móre fit. CH. *nequám* quidem.

ST. móres leges pérduxerunt iam ín potestatém suam, 30

1025. ἐπιθήκην is no more strange in the mouth of Stasimus than *poterium* and the hybrid *thermopotare*: comp. also above, v. 187 παῦσαι, 419 οἰχεται, and 705 πάλιν: and for the sense of the word Aristoph. Vesp. 1391 κατέβαλεν ἐντευθενὶ ἄρτους δέκ' ὀβολῶν καπιθήκην τέτταρας.

1026. Cf. Catull. VIII 2 *et quod vides perisse perditum ducas*. — *cape vorsoriam* 'turn round': the expression occurs also Merc. 876.

1027. *fugitivos* is the translation of δραπέτης. — The genitive *domi* has occurred before, v. 841.

1028. The following moral observations are very comical in the mouth of a slave; they would disagree with his character and person, were he not somewhat under the maudlin influence of wine. His motive in making them is given below, v. 1054 sqq. — For *parsimoniae* see n. on v. 36.

1030. *basilica facinora* 'plans of reform that would suit a king': cf. Capt. IV 2, 31 *basili-*

cas edictiones atque imperiosas habet. So *basilicus victus* Persa I 1, 33, and the adverb *basilice* occurs in a considerable number of passages.

1031. *more maiorum* is ironically used of a slave who has not even a *pater*, much less *maiores*, according to Roman law.

1032. *nunc homines* of νῦν ἄνθρωποι, 'the present generation': cf. Persa 385 *non tu nunc hominum mores vides*, and Ter. Andr. 175 *semper lenitas*, even Cic. Catil. II 12, 17 *mea lenitas adhuc* = ἡ μίχρη νῦν εὐμένειά μου, cf. also de nat. deor. II § 166.

1033. For *ambitio* see above on v. 34.

1035. *pétere* h. 'to be a candidate for an appointment' *pro flagitio* 'in return for a disgraceful act' is quite usual.

1036. *nequam quidem* should be considered as an exclamation like *morem improbum* in the preceding line.

1037. In *perducere* the preposition would seem to have

mágis quis sunt obnóxiosae quám parentes líberis.

1040 úbi malos morés adfigi nímio fuerat aéquius.

CH. lúbet adire atque ádpellare hunc: vérum ausculto
pérlubens,

ét metuo, si cónpellabo, ne áliam rem occipiát loqui. 35

ST. néque istis quicquam lége sanctumst. léges mori sérvíunt,
móres autem rápere properant quá sacrum qua púplicum.

1045 CH. hércle istis malám rem magnám móríbus dignúmst dari.

ST. nón hoc puplice ánimadvorti? nam íd genus homi-
num hómínibus

únivórsis ést advorsum atque ómni populo mále facit. 40

mále fidem servádo illis quoque ábrogant etiám fidem,
quí nil meriti: quippe eorum ex ingénio ingenium horúm
probant.

the same sense as in *pervertere*, corresponding to the German prefix *ver*.

1038. The last two words contain an *ἀποστροφή* of much sarcastic effect: it ought to be *liberi parentibus*, but Stasimus insinuates that in the perverse institutions of his generation the parents no longer rule their children, but are ruled by them.

1039. *cae* sc. *leges*: 'it was customary to engrave the laws on brass or wood tablets and set them up in the public places in order to bring them to the notice of the public, a practice represented by Stasimus as an imitation of the treatment of criminals. See Becker, *Roman Antiquities* I 27'. BRX.

1041. Comp. the similar words of Megadorus in an analogous scene, Aul. 516 sq.

1043—1045 are considered spurious by Ritschl, nor is this at all impossible: but it will be difficult to prove, as in moralising passages like the present

a certain profuseness of expression must be allowed.

1043. is a mere repetition of v. 1037.

1044. might be a reminiscence of v. 286.

1045. *istis*, quos tu narras. — *malam rem magnam* 'some great punishment': the phrase is of a certain humour in this line, as the *mala res* denotes more especially punishment or flogging for slaves — and the moralist is a slave!

1046. *non hoc publice animadvorti* 'is it not a shame that this should not be punished by the state?' For the infin. of indignation see n. on Ter. Andr. 870.

1047. Observe the paronomasia in 'univórsis' and 'advorsum'.

1048. *quoque etiam* is a similar tautology as *ergo igitur*: it occurs in various passages in Plautus, see Ramsay's *Mostellaria*, p. 193.

1049. *eorum*, qui male fidem servant; *horum* qui nil sunt meriti: *probant*, homines. But Ritschl is right in complaining

- 1050 síquoi mutuóm quid dederis, fít pro proprio pérditum.
quóm repetas, inimícum amicum invénias beneficio tuo. 45
sí mage exigere occúpias, duarum rérum exoritur óptio:
véll illud quod credíderis perdas, véll illum amicum amíseris.
hóc qui in mentem vénerit mi? re ípsa modo con mó-
nitus sum.
- 1055 CH. méus est hic quidem Stásimus servos. ST. nam égo
talentum mútuom
quóí dederam, talénto inimicum mi émi, amicum véndidi.
séd ego sum insipiéntior, qui rébus curem púplicis 50
pótius quam, id quod próximumst, meo térgo tutelám geram.
eó domum. CH. heus tu, asta flico. audi, heús tu. ST.
non sto. CH. té volo.
- 1060 ST. quíd, si egomet te vélle nolo? CH. aha, nímium,
Stasime, saéviter.
ST. émere meliust quoi ínperes. CH. pol ego émi atque
argentúm dedi.
séd si non dicto aúdiens est, quíd ago? ST. da magnúm 55
malum.

that the line is not quite clear. *probant* seems to mean the same as *existunt*.

1051. For *beneficio* see n. on v. 185.

1052. Cf. Ter. Phorm. 55 sq. *ut nunc sunt mores, adeo res reddit: Siquis quid reddit, magna habendast gratia.* — Ritschl considers both this line and the following as an interpolation.

1054. *re ipsa* 'by my own experience'. For the question Brix justly compares Epid. II 2, 32 *id adeo qui maxime animum advorterim? Pleraque eae sub vestimentis secum habebant retia.*

1055. We should suppose that either Stasimus turns round so as to be seen by Charmides, or that the latter approaches him so closely as to ascertain his features.

1057. For *sed ego sum insipientior* cf. above, v. 936. —

curare is construed with a dative after the analogy of *consulere rei alicui*: cf. Truc. I 2, 35. Rud. I 2, 58.

1059. *te volo* 'I want to have a word with you': see n. on v. 516.

1060. *saeviter* occurs also Pseud. 1290 and Poen. I 2, 122. Plautus is fond of forming adverbs in *iter* from adjectives of the second declension: see the instances collected by Corssen, Krit. Beitr. p. 298 sq.

1061. Stasimus (who has not yet seen Charmides' face) answers pertly 'don't order me, I'm not your slave'. A similar answer is given by Gorgo in Theocr. XV 90 *παράμεινος ἐπιτασσε*: cf. also Persa 273 *emere oportet quem oboedire velis tibi.* — *emi atque argentum dedi* is the usual expression, cf. above, v. 125.

1062. *quid ago* 'what am I to

CH. béne mones: ita fácere certumst. ST. nísi quidem
es obnóxius.

CH. sí bonust, obnóxius sum: sín secust, faciam út mones.

1065 ST. quíd id ad me attinét, bonisne sérvís tu utare án malís?

CH. quía boni malíque in ea re párs tibist. ST. partem
áalteram

tíbi permitto, illam áalteram apud me, quód bonist, adpónito. 60

CH. sí eris merítus, fiet. respice húc ad me: ego sum
Chármides.

ST. hém, quis est qui méntionem homo hómínis fecit óptumí?

1070 CH. ípsus homo optumús. ST. mare, terra, caélum, di,
vostrám fidem,

sátin' ego oculis pláne video? estne ípsus an non ést?
is est.

cérte is est, is ést profecto. o mí ere exoptatíssume, 65

sálve. CH. salve, Stásime. ST. salvom té CH. scio et
credó tibi.

séd omitte alia: hoc míhi responde: líberi quid agúnt mei,

1075 quós reliqui hic fílium atque fíliam? ST. vivónt, valent.

CH. némpe uterque. ST. utérque. CH. di me sálvom
et servatúm volunt.

do'? : the indicative is defended
by Ritschl with Bacch. 1195.
Persa 666. Epid. V 2, 28, though
we also find the subjunctive, v.
718 and 981. — *magnum malum* :
cf. v. 1045.

1063. *nisi quidem obnoxius*
'unless indeed you are under
an obligation to him': as it
might often be the case that
a slave had been used by his
master in affairs which it might
be advisable to keep close; or
supposing the master to be a
young man, his slave might have
assisted him in love-intrigues
which he would not like to
come to the knowledge of other
people. Charmides repudiates
the idea of being under any
obligations of this kind to a
slave; he would feel kindly

disposed (*obnoxius*) to a slave
for his steady and faithful
service (*si bonust*).

1066. 'Because you have a
share in what there may be of
good and bad in that affair'.
In his answer, Stasimus again
understands *malum* of evil
treatment.

1071. *satin plane* should be
joined, and it should be observed
that the sentence does not
belong to those mentioned on
v. 925. — *ipsus* 'master': n. on
Aul. 354.

1073. *salvom te*: for the rest
comp. v. 1097.

1074. *omitte* 'leave aside.'

1075. *filium atque filiam* is
put into the relative sentence
by way of attraction.

- cétera intus ótiosse pércontabor quae volo. 70
eámus intro: séquere. ST. quo tu té agis? CH. quonam
nísi domum?
ST. hícine nos habitáre censes? CH. úbinam ego alibi
cénseam?
1080 ST. iám CH. quid iam? ST. non súnť nostrae aedis staéc.
CH. quid ego ex *ted* aúdio?
ST. véndidit tuos gnátus aedis. CH. périi. ST. praesentáriis
árgenti minís numeratis. CH. quót? ST. quadraginta.
CH. óccidi. 75
quís eas emit? ST. Cállices, quoi tuám rem commendáveras:
ís habitatum huc cónmigravit nósque exturbavít foras.
1085 CH. úbi nunc filiús meus habitat? ST. híc in hoc postículo.
CH. mále disperii. ST. crédidi aegre tíbi id, ubi audis-
sés, fore.
CH. égo miser summís periclis [sum per maria maxuma 80
vectus, capitali periclo] pér praedones plúrumos
mé servavi, sálvos redíi: núnc hic disperíi miser
1090 própter eosdem, quórum causa fui hác aetate exércitus.

1077. For the spelling *otiosse* see n. on v. 37. — *percontari* is the only genuine spelling of the word (here given by the palimpsest), *percunctari* being a late and barbarous form: Corssen I 36.

1080. For the shortened form *ste* instead of *iste* see Introd. to Aul. p. XLVI. The nom. plur. *istaec* is analogous to *haec*, for which see n. on v. 3; but as the ms. B reads *edis ste*, it is also possible that the original reading was *aedis istae*, as the old editors have it. If we adopt *istae*, we need not change *te* of the mss. in Charmides' answer to *ted*.

1081. *praesentariis* 'ready paid': the adj. *praesentarius* is confined to Plautine usage, cf. Most. 361. 913. Poen. III 3, 92. 5, 48.

1086. 'I thought all along you would grieve on hearing it.'

1087 sq. The reading of the mss. is doubtless corrupt. Ritschl substitutes *aerumnis* for *periclis* (or as the mss. read, *periculis*), as it seems in reference to v. 839: but this is very uncertain. I do not see that any editor has as yet doubted the authenticity of the words which I have bracketed and without which the two lines will form only one which is certainly as smooth and unobjectionable as can be desired. The expression *maria maxuma* does not appear to be forcible enough here, and the repetition of *periculum* should be avoided.

1090. Cf. v. 839. — Our mss. read *hac aetate* but Nonius (p. 192, 17) quotes this line in proof of *aetas* being used as a masc. by Plautus. Key (L. Gr. p. 169) justly says that this is a mere corruption of an original *hoc*

ādimit animum mi aégritudo. Stásime, tene me. ST.
 vísne aquam
 tibi petam? CH. res quom ánimam agebat, túm esse
 offusam opórtuit.

CALLICLES. CHARMIDES. STASIMVS.

CA. quid hoc híc clamoris áudio ante aedís meas?

CH. o Cállices, o Cállices, o Cállices,
 1095 qualíne amico méa commendaví bona!

CA. probo ét fideli et fido et cum magná fide.
 et sálve et salvom te ádvenisse gaúdeo.

5

*	*	*	*
*	*	*	*
*	*	*	*

aetatis, but I would not go the length of putting Nonius' reading into the text, as Key seems inclined to do.

1091. I have written *animum* against the mss. which agree in *animam*: but conf. Mil. gl. 1331 *animo male factum*st. Rud. II 6, 26 *perii*, *animo male fit*, *contine quaeso caput*. Truc. II 4, 14 *animo malest*; the conversational character of the phrase appears also from Lucr. III 597 *animo malefactum cum perhibetur*. Charmides means to say that he is going to faint, not to lose his breath. To prevent him from fainting, Stasimus offers to sprinkle him with water, a usual way of refreshing persons: cf. Bacch. 248, *evae, aspersisti aquam*, and the same phrase Truc. II 4, 15; see especially Amph. V 1, 6 *animo malest, aquam velim*. — In his answer Stasimus substitutes *animam* for the sake of the pun which was easily admissible on account of the ending almost disappearing by elision.

1092. With the metaphorical use of *aqua* comp. above v. 676.

Sc. IV. Callices at last appears and informs Charmides of the real state of affairs.

1093. Brix justly compares Hor. Epod. III 5 *quid hoc veneni saevit in praecordiis*? It is originally a contraction of two sentences 'quid hoc clamoris est quod audio'.

1095. For *ne* comp. Key L. G. § 1425 n. Tho expression is nearly the same as v. 1083.

1096. Callices purposely uses many synonyms to express himself as forcibly as possible.

1096. After this line something must have been lost containing Callices' vindication of his conduct and explanation of the facts seemingly against him. Ritschl who has filled up this gap by a number of lines made by himself, very properly makes Callices wind up in this way: *quid igitur? iamne fidum credis me et probum*, to which Charmides aptly replies by *credo*.

- CH. credo, ómnia istaec sí ita sunt ut praédicas.
sed quis istest tuos ornátus? CA. ego dicám tibi.
- 1100 thensaúrum effodiebam íntus dotem filiae
tuaé quae daretur. séd íntus narrabó tibi
et hóc et alia: séquere. CH. Stasime. ST. em. CH. strénue 10
curre ín Piraeum atque únun curriculum face.
vidébis iam illic návem qua advectí sumus.
- 1105 iubéto Sagariónem quae inperáverim
curáre ut efferántur, et tu itó simul.
solútumst portitóri iam portórium: 15
nil ést morae. cito ámbula: actutúm redi.
ST. illic sum atque hic sum. CA. séquere tu hac me
intró. CH. sequor.
- 1110 ST. hic méo ero amicus sólus firmus réstitit:
neque démutavit ánimun de firmá fide,
quamquám labores múltos ob rem et líberos 20
apséntis mei eri eum égo cepisse cénseo.
sed hic únus, ut ego súspicor, sèrvát fidem.

1099. Calicles has been digging and is, therefore, in an undress-costume as would not be easily worn by a grave gentleman in public. But when hearing Charmides' outcry (v. 1092) and perhaps fancying to recognise his friend's voice, he hurries forth into to street without minding his dress.

1101. *quae daretur* is not strictly necessary, or in prose we should rather have said *quae dos filiae daretur*.

1102. *em* 'here': see Ribbeck Lat. Part. p. 30 sq.

1103. *in Piraeum* is in accordance with the constant habit of Plautus: Most. 66. Bacch. 235. (See Lorenz's note in the Most.) — *unum curriculum face* lit. 'make one course of it', i. e. run all the way without slackening your speed. The expression *curriculo currere* is

used by Plautus in several passages, cf. also Stich. 337 *celeri curriculo fui Propere a portu*.

1105. *inperaverim* sc. *efferri*.

1107. For *portitor* see n. on v. 794.

1108. *morae. cito ambula* is a reading due to an ingenious emendation by Ritschl [*moracii ambula* B], comp. Pseud. 920 *ambula ergo cito. si. immo otiose volo*.

1109. Brix compares Persa II 2, 8 *ita volo (te) curare ut domi sis quom ego to esse illi censeam*.

1111—1114. I have followed Ritschl, though I strongly suspect that the last line is merely a 'dittographia' of the first and second. The words *et liberos* v. 1111 are merely a shrewd guess at the truth, the *mas* giving *re labore (m)* and omit *apséntis mei eri* in the next line.

ACTVS V. •

LVSITELES.

- 1115 Hic homóst omnium hominum praécipuos,
voluptátibus gaudisque ántepotens.
ita cómoda quae cupio éveniunt,
[quod ago, adsequitur, subest, subsequitur]:
ita gaúdis gaudia súppeditant.
- 1120 módo me Stasimus, Lésbonici sérvos, convenit *domi*:
ís mihi dixit súom erum peregre huc ádvenisse Chármidem. 5
núnc mi is propeere cóveniundust, út quae cum eius filio

ACT. V. 1115. The joy felt by Lysiteles at the news of Charmides' return and the certainty of obtaining his daughter in marriage is happily expressed in the lively anapaestic lines with which he appears on the stage. — *hic homo* 'ὁδὲ ὁ ἀνὴρ', I. See n. on v. 172. — Ritschl (in his sec. ed.) transposes *hominum omnium* after the example of Reiz and Hermann, but I think that in anapaestic metre we may perhaps tolerate *omni' hómi* ... though it would be inadmissible in iambic or trochaic lines.

1116. For *voluptátibu'* see Introd. to Aul. p. XLIX. — I have it deemed it advisable to write *gaudis*, as at all events we should pronounce so; but these contracted forms of the dative plural are admitted by Plautus only in anapaestic

metre, e. g. Bacch. 1206 *filis fecere insidias*; see Bücheler, lat. decl. p. 67. — *antepotens* is ἀν. λεγ., it seems to mean 'potens ante alios'.

1117. The constr. is *quae cupio eveniunt commoda*.

1118. I have bracketed this immetrical line in accordance with Hermann. Ritschl ingeniously reads *quod agó, subit, adsecué sequitur*, though this is not emending, but re-writing the poet. *adsecue* is, moreover, an adverb made by Ritschl himself, though in conformity with *obsecuos* and *obsecue*: see Lachm. Lucr. p. 304.

1119. *suppeditant* = suppetunt: cf. Asin. 423 *non queo labori suppeditare*.

1120. The mss. omit *domi*, which was first added by Ritschl.

égi, ei rei fundús pater sit pótiór. eo ego. séd fores
haé sonitu suó moram mihi óbiciunt incómmode.

CHARMIDES. CALLICLES. LVSITELES.

- 1125 CH. néque fuit neque erít neque esse quémquam homi-
nem in terra árbitror,

quoíus fides fidéltasque amícum erga aequiperét tuam.
nam éxaedificavísset me, apsque té foret, ex hisce aédibus.
CA. síquid amicum ergá bene feci aut cónsului fidéliter,
nón videor meruísse laudem, cúlpa caruísse árbitror.

- 1130 nám benefícium, hómíni proprium quód datur, prosúm perit;
quód datum utendúmst, repetundi id cópiast, quandó velis.
CH. ést ita ut tu dícis. sed ego hoc néqueo mirarí satis,
eúm sororem déspondísse suam ín tam fortem fámiliam,

1123. *fundus* appears to be a legal phrase in the sense of *auctor*: cf. Paul. Festi p. 89 *fundus dicitur populus esse rei quam alienat, hoc est rei*. Forcellini quotes an instance of it from Cicero Balb. 8, and two from Gellius.

1124. *incommode* 'ill-timedly'.

1125. The words in *terra* are in our mss. corrupted to *interdum*, whence Ritschl elicits his favourite form of the ablative in *terrad*, though this necessitates the assumption of a short quantity of *esse* in spite of the first syllable being in *arsi*, a fact impossible in Plautus, as has been proved by C. F. W. Müller, Pros. p. 299. *interdum* I consider one of those stupid blunders of our scribes, of which Müller gives an amusing and instructive collection, 'Nachtr.' p. 29.

1126. *erga* stands after the accusative governed by it in several instances: Asin. 20. Capt. II 1, 48. II 3, 56. Epid. III 3, 9.

1127. The reading is uncertain: the mss. have *ex his aedibus absque te foret*, in which the dactyl *aedibus* is faulty instead of a trochee. Perhaps we should read *nam ápsque te foret* (or *esset*) *exaedificavisset me ex his aedibus*, in agreement with the observation of A. Fleckeisen that *apsque te foret* in all other instances in Plautus holds the first place in the sentence. See above, v. 832.

1130. Ritschl writes *homoni* (against the mss.); but though I do not like to adopt this form (see v. 1018), I agree with Ritschl in rejecting the pronunciation *benefícium* which would be required to avoid the hiatus; I rather consider it probable that Plautus wrote *etenim benefícium hómíni*: cf. 638. — For *prosum* see n. on v. 730.

1131. *utendum dare* 'to lend': n. on Aul. 96. — *copia* 'possibility'.

Lúsiteli quidém Philtonis filio. LV. enim me nóminat. 10
 1135 CA. fámiliam óptumam óccupavit. LV. quíd ego cesso
 hos cónloqui?
 séd maneam etiam, opínor: namque hoc cómmodum or-
 ditúr loqui.

* * * * *

CH. váh. CH. quid est? CH. oblítus intus dúdum tibi
 sum dicere:

módo mi advenientí nugator quídám occessit óbviám,
 nímis pergraphicus súcophanta. is mílle nummum se aúreum 15
 1140 meó datu tibi férre et gnato Lésbonico aibát meo:
 quem égo nec qui esset nóveram neque úsquám con-
 spexí prius.

séd quid rides? CA. meo ádlegatu vénit, quasi qui aurúm mihi
 férret aps te, quód darem tuæ gnátae dotem: ut fílius
 túos, quando illi a mé darem, esse adlátum id aps te
 créderet, 20

1145 neú qui rem ipsam pósset intellégere, thensaurúm suom
 mé esse penes, atque á me lege pópuli patrium pósceret.
 CH. scíte edepol. CA. Megarónides conmúnis hoc meus
 ét tuos

bénevolens conméntust. CH. quin conlaúdo consilium
 ét probo.

LV. quíd ego ineptus, dúm sermonem véreor interrúmpere, 25
 1150 sólus sto nec, quód conatus sum ágere, ago? homines
 cónloquar.

1134. *enim* 'to be sure', see
 n. on Aul. 496.

1135. *occupare* 'est etiam
 invenire, tenere vel possidere',
 Nonius p. 355 sq. who quotes
 this passage.

1136. *maneam* 'I had better
 stay'. The last words of this
 line seem to show that some
 lines have dropt out in which
 Lysiteles' marriage with Char-
 mides' daughter was discussed.
 — For *commodum* see n. on v. 400.

1137. *dudum* 'just now.'

1144. *a me* 'from my own store.'

1145. *neu qui* is instead of *neu
 aliqui* 'nor in any manner might
 learn the secret'. — *thensaurum
 tuum me penes esse* is added in
 explanation of *rem ipsam*.

1146. For the position of
penes after the case governed
 by it see Aul. 645.

1148. For *benevolens* as noun
 see v. 46. — *quin* 'I do indeed':
 cf. above, v. *932.

1150. *conatus sum* 'I have
 undertaken (resolved) to do'.

- CH. quis hic est, qui huc ad nós incedit? LV. Chármidem socerúm suóm
Lúsiteles salútat. CH. di dent tibi, Lusiteles, quae velis.
CA. nón ego sum dignús salutis? LV. immo salve, Cállices.
húnc priorem aequómst me habere: túnica propior pállios. 30
1155 CA. deós volo consília *vobis* vóstra recte vórttere.
CH. fíliam meam tibi desponsam esse aúdio. LV. nisi tú nevis.
CH. immo haud nolo. LV. spónden tu ergo tuám gnatam uxorem mihi?
CH. spóndeo et mille aúri Philippum dótis. LV. dotem níl moror.
CH. si fíla tibi placét, placenda dós quoquest quam dát tibi. 35
1160 póstre mo quod vís non duces, nísi illud quod non vís, feres.
CA. iús hic orat. LV. ínpetrabit te ádvocato atque árbitro.
ístac lege fíliam tuam spónden mi uxorem dari?
CH. spóndeo. CA. et ego spóndeo itidem. LV. oh, sálvete adfínés mei.

1153. The reading *dignus salutis* is expressly attested by Nonius as an instance of the genitive after this adjective; for other instances see Ruddiman's Instit. ed. Stallbaum II p. 108 and Reisig's Lectures ed. Haase p. 638. The mss. read *dignus salute*, which would necessitate the assumption of a hiatus in the caesura.

1154. A similar proverb occurs in Theocr. XVI 18 ἀπώτερόν ἡ γόνυ χνάμα.

1155. *deos* is monosyllabic. — *vobis* is not in the mss., but added by Hermann and Fleck-eisen.

1156. *nisi tu nevis* is polite instead of 'salva tua auctoritate', or 'si quidem tibi placet'. For the form comp. above v. 328.

1157. Lysiteles wants to have the legal phrasing of the agreement: see above ff. on v. 500 and 503.

1158. *auri* is dependent on

Philippum, comp. the French 'Louisd'or'. — *dotis* 'as dowry': cf. Ter. Haut. 838 *talenta dotis duo*.

1159. For *placenda* see n. on v. 264.

1160. *quod vis*, uxorem: cf. v. 242 *quod amat*.

1161. *orare* is archaic for *dicere*, and like all archaic phrases maintained itself especially in legal phraseology. Callicles says *ius orat* instead of *aequom orat*, and Lysiteles accordingly shapes his answer so as to keep the legal colouring: *ius ínpetrabit* 'he shall win his suit', you being his supporter and umpire. Brix aptly compares Epid. I 1, 23 *ius dicis*. É. *me decet*. TH. *iam tu autem nobis praeturam geris?* and Rud. 1152 GR. *ius bonum oras*. TR. *edepol hau tecum orat, nam tu iniuriu's*.

1162. *istac*, tua, lege sc. ut dotem accipiam.

1163. Lysiteles uses the plural *adfinés* in allusion to Callicles'

CH. atqui edepol sunt res, quas propter tibi tamen suscénsui. 40
1165 LV. quid ego feci? CH. meum corrumpi quia perpersu's
filium.

LV. si íd mea voluntáte factumst, ést quod mihi suscénseas.

* * * *

séd sine me hoc aps te inpetrare, quód volo. CH. quid
id ést? LV. scies:

síquid stulte fécit, ut ea míssa facias ómnia.

quid quassas caput? CH. cruciatur cor mi et metuo. 45

LV. quídnam id est?

1170 CH. quóm ille itast ut *eum* ésse nolo, id crúciór: metuo.
sí tibi

dénegem quod me óras, ne me léviorem erga té putes.

nón gravabor: fáciam ita ut vis. LV. próbus es. eo, ut illum évocem.

CH. míserumst male proméríta, ut meríta súnt, si ulcisci
nón licet.

LV. áperite hoc, aperite propere et Lésbonicum, sí domist, 50

1175 évocate: ita súbitumst propere quód eum conventúm volo.

participation in the *sponsio*; or, perhaps, the gap noticed after v. 1136 may have contained some talk between Charmides and Callicles relative to Lesbionicus' marriage with Callicles' daughter (cf. v. 1183), by which Lysiteles also becomes related to Callicles.

1164. *suscensere* is the only genuine Latin form: see my n. on Ter. Andr. 376. It is in the present place attested by all our mss.

1165. For *volūntāte* see Introd. to Aul. p. XLIV. — In the gap which has been justly assumed after this line *Lysiteles* may have explained how it came that his expostulations with *Lesbonicus* were ineffectual.

1170. Ritschl has justly added *cum* which is omitted in the mss.; cf. v. 307.

1171. *leviorem* 'rather neglectful': he does not like to refuse

the first request of his new son-in-law.

1172. *probus es* is, like *benignus* or *lepidus es*, one of the Latin expressions for our 'thank you'.

1173. I prefer Lindemann's reading *sunt* to Ritschl's *sint*. The mss. are very corrupt here, they have *promerit*; *aut merita sinis ulcis cū locet*.

1174. For *aperite hoc* cf. v. 870.

1175. The mss. add *foras* in the beginning of the line which might be kept by reading *vocate*: but *evocare* is supported by the analogy of v. 1172. — *ita subitumst, propere* is the reading of Brix and (except that they give *subitost*) of the mss. *subitum* means 'a pressing affair': Brix justly compares *Curc. II 3, 23 ita res subitast: celeriter mi hoc homine conventost opus*.

LESBONICVS. LVSITELES. CHARMIDES. CALLICLES.

LE. quis homo tam tumultuoso sónitu me excivít foras?

LV. bénevolens tuos átque amicus. LE. sátine salvae?
díc mihi.

LE. récte: tuom patrém rediisse sálvom peregre gaúdeo.

LE. quis id ait? LV. ego. LE. tún vidisti? LV. et túte
item videás licet.

1180 LE. ó pater, patér mi, salve. CH. sálve multum, gnáte mi.

LE. síquid tibi, patér, laboris CH. níl evenit, né time:
béne re gesta sálvos redeo. sí tu modo frugi ésse vis,

* * * * *
haéc tibi pactast Cállicletis flia. LE. ego ducám, pater,
ét eam et sí quam aliám iubebis. CH. quámquam tibi
suscénsui,

1175 míseria una uní quidem hominist ádfatim. CA. immo
huíc parumst:

nám si pro peccátis centum dúcat uxoris, parumst.

Sc. III. Lesbonicus is pardoned by his father and provided with a wife to keep him steady in future.

1177. *satine salvae* sc. res tuae 'I hope, all is well with you', a form of polite and friendly enquiry used by Livy in several passages: I 58, 7. III 26. X 18: comp. also in Plautus Stich. 8 *salvaene amabo*.

1178. *recte* 'all right.'

1181. Lesbonicus was going to say *siquid tibi laboris evenit, nollem*: cf. Ter. Haut. 82, but is interrupted by his father who most considerately assures him that he has not undergone much toil, though the audience know better.

1182. Ritschl supplies the following lines: -ignoscuntur, per stultitiam quae deliquisti antidhac; Verum posthac ne in desidiám, qua adsuevisti, reccidas, Haec tibi etc.

1183. *Callicletis* is the genitive necessitated by the metre in the present line, though our mss. give *callici*: but Charisius p. 132, 10 expressly attests such forms as *Pericletis* et *Stratocletis*. Ritschl says 'illam declinationem non Charisius tantum testatur cum aliis grammaticis, sed inscriptiones quoque frequentant, quamquam in his quidem fatendum est Plautinae aetatis atque adeo septimi ab u. c. saeculi exemplum desiderari.'

1185. *miseria una* 'one punishment', a wife being considered as a punishment. — The hiatus after *adfatim* is legitimate on account of the change of speakers.

1186. For the accusative *uxoris* (given by B) see n. on Aul. 482, and add Munro on Lucr. II 467. (Charisius p. 129 K.) Baiter on Cicero ad fam. I 9, 2. Ph. Wagner, Orthogr. Verg. p. 403 sq.

LE. át iam posthac témporabo. CH. dícis, si faciás modo.

LV. núnquid causaest quín uxorem crás domum ducam?

CH. óptimumst.

tu ín perendínúm paratus sís ut ducas. ω. plaúдите.

1188. 'Is there any reason why I should not wed my bride to-morrow'? Examples of the expression are given in my n. on Aul. 260.

1189. *in perendinum* 'on the day after'. *perendie* is derived from *perom diem* lit. 'the next day': for *perom* cf. Sanskr. *paras*

'other', and *param* = Greek *πέρων*. See Corssen I 770. — *ω* denotes *cantor* or *cantio*: the singer who appears at the end of the performance and asks the spectators for their favour and applause. See on the whole subject my note on Ter. Andr. 980.

METRA HVIVS FABVLAE HAEC SVNT

- V. 1 ad 222 iambici senarii
- 223 ad 231 bacchiaci tetrametri **acatalecti**
 - 232 bacchiacus dimeter acatalectus
 - 233 et 234 iambici septenarii
 - 235 bacchiacus dimeter catalecticus
 - 236 trochaicus octonarius
 - 237 et 238 trochaici septenarii
 - 239 et 240 bacchiaci tetrametri **acatalecti**
 - 241 bacchiacus dimeter acatalectus
 - 242 trochaicus septenarius
 - 243 creticus tetrameter acatalectus
 - 244—251 cretici tetrametri catalectici
 - 252 trochaicus octonarius
 - 253 trochaicus septenarius
 - 254 et 255 iambici dimetri **acatalecti**
 - 256 iambica tripodia catalectica
 - 257 trochaicus tetrameter acatalectus
 - 257b. et 258 trochaici dimetri catalectici
 - 259 iambicus dimeter hypercatalecticus
 - 260a. iambicus dimeter catalecticus
 - 260b. dipodia iambica hypercatalectica
 - 261 et 262 tripodia iamb. cat. † trip. iamb. **acatalecta**
 - 263 sive spurius sive corruptus
 - 264 et 265 trochaici octonarii
 - 266—271 { cretici tetrametri catalectici } alterni
 - 272—274 { " trimetri acatalecti }
 - 275 creticus trimeter catalecticus
 - 276 creticus tetrameter acatalectus
 - 277 et 278 bacchiaci tetrametri acatalecti
 - 279 et 280 cretici tetrametri catalectici
 - 281 creticus tetrameter acatalectus
 - 282 iambicus octonarius
 - 283 et 284 cretici tetrametri catalectici
 - 285 et 286 trochaici septenarii
 - 287 et 288 trochaici octonarii
 - 289 trochaicus dimeter catalecticus
 - 290 trochaicus octonarius
 - 291 trochaicus dimeter acatalectus
 - 292 trochaicus octonarius
 - 293—300 { cretici tetrametri catalectici } alterni
 - 301 ad 391 trochaici septenarii
 - 392 ad 601 iambici senarii
 - 602 ad 728 trochaici septenarii
 - 729 ad 819 iambici senarii
 - 820 ad 841 trochaici octonarii
 - 842 ad 997 trochaici septenarii
 - 998 ad 1007 iambici senarii
 - 1008 ad 1092 trochaici septenarii
 - 1093 ad 1114 iambici senarii
 - 1115 ad 1119 anapaestici dimetri **acatalecti**
 - 1120 ad 1189 trochaici septenarii.

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